



*From:*

May 1958

*The Freedom School*

Box 165

Colorado Springs Colorado

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*The Pine Tree*

The pine tree holds an honorable position in early American lore as a symbol of freedom and independence. The Massachusetts Bay colony adopted a flag with a pine tree centered on a white field, only a short time after the founding of the colony. The first American fleet used the pine tree flag as its ensign. About 1700 a flag to represent the entire New England area was deemed desirable. It consisted of a deep blue field with the cross of St. George in the canton, with a pine tree in the upper left hand corner.

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*What Are You?*

We are reminded constantly that "you can't take it with you." This is becoming more meaningful in this country because not only do we lose everything we have when the call comes for us to depart this world, we lose almost everything we have every April 15th thanks to the incursion of taxation.

In the end, if we are to retain anything at all, even temporarily, what we will retain is WHAT WE ARE, not what we have.

America has been great because of what her people were, not what they had. It wasn't the bathtubs, the telephones, the automobiles—these were merely the products of the American dream: that man is free.

The realization of what we are determines whether we shall continue as free men or as economic cogs in a political machine.

What are you?

It must be that to a large extent, you are that which you *know*.

Right thinking precedes right action. Feeling deeply about America is not enough to help the cause of freedom in America. Only the individual armed with the truth can serve the truth.

It would be difficult today to find many Americans who sincerely give their support to communism. Of course, many seem to favor socialism, the growing power of government, more regulation of the lives of others. Curiously, while we seem to feel that others should be controlled, most of us rebel at efforts of others to control us.

Since most of us apparently are opposed to communism, why is it that the threat of communism does not seem to abate? Why is there a growing realization that, at least for now, those who favor individual liberty, self-government and free enterprise are at a disadvantage in the overall scheme of things?

If most of us don't want communism, or even socialism, why does it appear that these collectivist movements are gaining, not losing strength?

# Have You Done All That You Want To Do To Assist In Making Education In Liberty Possible?

## What Do You Know?

Are you opposed to communism because you have been told that it is evil? Or do you truly understand its nature, its methods, its purposes, so that you can and will oppose it regardless of what others tell you?

There are only two ways we know of to oppose communism or any other un-American, non-freedom concept. One is to organize along political lines and try to get others to do what you and I think they ought to do. The other is to improve ourselves as individuals, so that no matter what occurs we will be found in the lists with freedom's champions.

By far the most popular of these two methods is the former. It is always exhilarating to join any one of several hundred anti-communist groups for the purpose of *getting others* to oppose communism. The only problem seems to be that in spite of all this organizing, electoratering, and pressuring, the collectivist threat grows on apace.

Let us examine the idea that perhaps the best way of fighting collectivism under any name . . . of upholding the concepts of liberty, of self-government, of free enterprise . . . is for each of us to so improve himself that each of us becomes a better defender of liberty and less likely to support inadvertently some non-libertarian doctrine.

## How Effective Are You?

It might be appropriate for each of us to ask: "How effective am I as a fighter for liberty?" It may be important to hate communism, but it is infinitely more important that we come to love and understand liberty and all that it means to us.

Clearly, those who subscribe to libertarian ideas are not as yet so skillful that the battle is going their way. The answer must lie either in superior organizational effort, or in superior knowledge and self-control practiced by individuals.

"It matters not what you are thought to be, but what you are." So translated Pliny in his *Natural History*, which contains the maxims of Publilius Syrus.

The Freedom School takes the position that WHAT YOU ARE is more important than what you are thought to be.

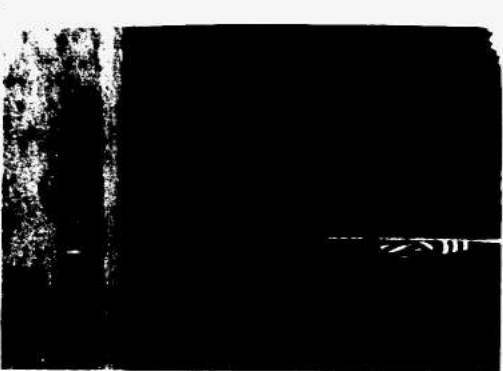
## Our Thanks to All of You

The Freedom School has been built and is running today because of the loyalty and the generosity of a hundred people who have given of their dollars and their time and energies that this school could come into existence.

Much of the actual building of the school was provided by voluntary workers whose only recompense was joy in knowing that they were helping a truly important and vital school to be established.

The school is now less than half built. We cannot yet accommodate the numbers of students who are seeking enrollment. Nor are we always able to enroll a student who proves his worth by a competitive examination simply because the student and the school both may lack the financial reserves necessary in a student fund.

Have you done all that you want to do in making education in liberty possible? A donor's card is included for your convenience.



Top, a gift of the National Association of Pro America, shown over the nation's capitol before finding its home in school.



Bottom left, a student of the school, in a field, looking at the stars.



Bottom right, a student of the school, in a field, looking at the stars.



Bottom left, a student of the school, in a field, looking at the stars.



Bottom right, a student of the school, in a field, looking at the stars.

## 1957 Students Are Saying . . .

### *Have You Read*

#### "LIBERTY DEFINED"

by Dr. F. A. Harper?

Here is a precise and understandable approach to the philosophic riddle of human liberty prepared by one of the leaders of libertarian thought. It is invaluable for the serious student and is recommended reading for any beginner. This is the first publication to bear the imprint of the Freedom School press.

See enclosed card for convenience in ordering.

*A prominent attorney:* "My two weeks spent at the Freedom School were among the most thoroughly enjoyable and profitable of my life. The systematic organization of the curriculum and its presentation of the clear truth on so many basic ideas, served me well not only to fortify my previous convictions, but to expand them in details. It is my considered judgment that the most precise adjective to describe your work in this field is 'priceless'."

*A grammar school teacher:* "The wonderful course helped us gain an understanding of basic ideals and principles . . . We learned to become more consistent in our thinking as we examined many issues from a libertarian point of view."

*A college editor:* "The Freedom School gave me a positive philosophy on which to base my politics, and I now realize the necessity for applying that philosophy with consistency."

*A vocational counsellor:* "The work was well organized—giving a foundation needed by all ages in their search for truth."

*High school senior:* "I learned to think as a free individual and I learned to reason things out more clearly than I had ever been able to do prior to that time."

*A college instructor:* "It is an experience I will never forget and the certificate that I received is more highly valued than my B.A. or M.A."

#### *A Scholarship-Winning Student:*

"The school will give anyone a more complete understanding of the true meaning of freedom, the reason for our continuous economic progress, and the basis for continued economic and moral progress."

#### *A draftsman:*

"I'd like to give whatever spare time and assistance I could to help you with your school. The more I think about it, the more sold I am about the possibilities of this project."

#### *The father of a 16-year-old student:*

"I was not without fear that my son might come back from Freedom School with the feeling that he was an ordained committee of one to right all the wrongs in the world. I am happy that his enthusiasm is tempered with prudence and a desire to learn more. I did not want him to be like some of our friends who cannot even attend a bridge party without winding up in violent arguments. He is convinced of the merit of his position and is continually gathering evidence to sustain his points. Apparently it makes no difference that the whole high school class might not share his views, he states his stand and keeps it without losing friends."

***Write today, without obligation, for brochure describing these classes.***



### *Have You Read*

#### **"LIBERTY DEFINED"**

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Here is a precise and understandable approach to the philosophic riddle of human liberty prepared by one of the leaders of libertarian thought. It is invaluable for the serious student and is recommended reading for any beginner.

*From:*

*The Freedom School*

Box 165

Colorado Springs, Colorado

March, 1959

## **THE STRAIGHT LINE**

By ROBERT LEFEVRE

Man's inner conviction must precede man's outward action.

As a rational being, man does not move without due cause. It is wholly false to presume that correct action can occur in advance of correct thinking. The currents of energy which drive each human being originate within him, and move outward. These currents cannot be reversed.

It is important that this matter be understood. The actionists among us seem to fail of this understanding on occasion. They presume that without thought, without conviction, man can be directed by others. This can only seem to occur if the individual surrenders his own volition and trusts blindly in the absoluteness of a leader. It matters not whether that leader is a government representative, a union racketeer, or a church dignitary. To surrender one's own processes to the control of others is contrary to life itself and is, if we look closely, actually impossible. Life moves from the invisible, from whence we all sprang, into the visible. Cause must inevitably precede the effect.



## STRAIGHT LINE—Concluded

Since, in this world of ours, we tend to concentrate upon effects, the importance of selecting the precisely correct method to arrive at the effect we want, is of paramount importance. The means to the end are, in a sense, the tools we must use to achieve. If we select the wrong tools—thus, the wrong means—the end cannot be what we envisage. No end can possibly be desirable if, to achieve it, we must use immoral and evil methods.

Strangely, almost mystically, man tends to become that upon which he concentrates. A man preoccupied with earning money, placing money as his immediate and all encompassing goal, is very apt to have a great deal of money. The reason more people do not have more money is simply because they do not concentrate upon this one thing. Instead, they permit themselves to be drawn away from that objective, thus scattering their energies upon a thousand devious things. Their actual progress in a given direction is related directly to their ability to concentrate upon that direction. To achieve mightily, intense concentration is mandatory.

In discussing the nature of freedom and the problems which must inevitably come up when we think of a totally free society, we note the ever-ready willingness of persons to abandon freedom as a goal and to permit themselves to be sidetracked.

Most persons who believe in freedom, for example, will admit that a certain amount of defensive force is inherent in freedom. If there are persons in our midst—and who could deny it—who will not govern themselves, it follows that something or someone outside themselves must govern them. Control is essential, lest chaos ensue. The problem is to create a

desire within the individual so that he will practice self-control. When he does so, there is no further necessity for worrying about him. If he is governing himself, there is no necessity for someone else to govern him.

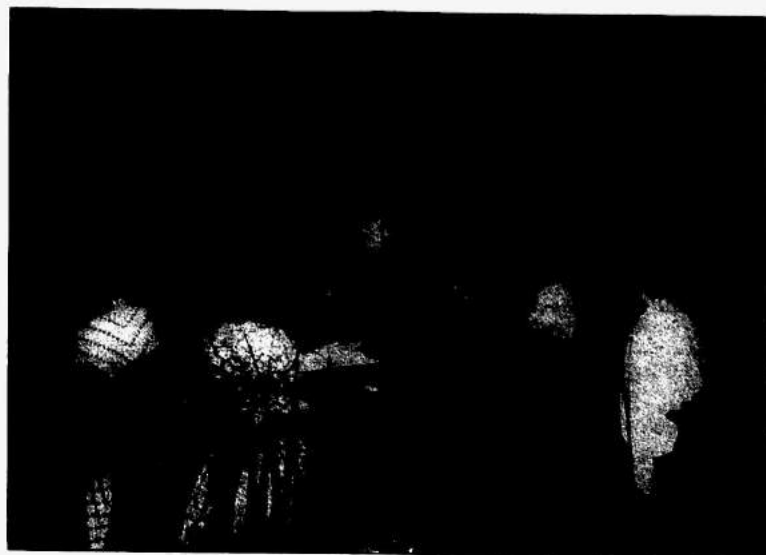
But it is at this point that many otherwise good students of liberty turn aside. Instead of concentrating upon liberty, they strike off on a tangent, busying themselves with seeking to find ways and means of controlling others. And what they concentrate upon, they tend to become.

It might be said that this is mankind's basic trap. For, having acknowledged that defensive force is necessary, we must accept the corollary that it is necessary only when aggressive force is present.

If the amount of aggressive force in evidence at a given time is diminished, it follows that the necessary amount of defensive force would diminish in the same exact ratio. If more defensive force exists than aggression necessitates, then force, presumably defensive in character, becomes itself aggressive.

Thus, it will be seen by keen students of human nature that if we concentrate our energies upon providing adequate defensive force, we will in all probability exceed the requirement for such force. Instead, if we can concentrate upon freedom and upon attaining greater and greater self-control in ourselves, then the need for defensive force will diminish as the possibility of aggressive force being used diminishes.

In the end, we will be that which we concentrate upon. Shall we renew our concentration upon freedom? Or shall we succumb to the temptation to concentrate upon security, protectionism, and finally, force?



## REMARKS FROM 1958 GRADS . . .

I shall never forget my experience at the Freedom School. It has helped to deepen my understanding of morality and opened vistas heretofore very hazy.

—o—

It must be said again that attendance at your school opened a new world of thinking for me. I only wish my wife could take the course sometime in the near future. I would like to take the advanced course. Since we are both teaching, maybe we can do such things within the next two or three years.

—o—

I really do marvel at what I learned in those two weeks—I loved every minute of it.

In evaluating the course I can honestly say that it was the most worthwhile two weeks of my life. Never, in such a short time, have I accomplished or learned so much. The course gave me something that I value highly.

—o—

The classroom sessions were always interesting in themselves. I especially enjoyed them, however, because they spurred me to do some serious thinking on my own. I really discovered that in-

consistencies and flaws existed in my thinking on human relations and economics. Freedom School presented me with a philosophy that is, in all ways, logical, reasonable and consistent. I felt I had discovered educational gold.

—o—

Before I attended the school I would not have believed it possible for one to learn so much in two weeks about a subject most of us assume we know already but unfortunately do not. Nor would I have believed that nine students, all of widely differing ages—from 17 to about 60—with extremely differing experiences, background and education as well as different politics, religion and knowledge of the libertarian philosophy could all be in the same class, read the same books and each feel individually a rare achievement in growth and understanding of freedom.

—o—

Most people can, I think, in the course of their lifetimes look back upon certain periods that to them were outstanding in a positive way—periods that were extraordinarily productive, or inspirational or joyful. With the one or two such periods in my lifetime, I can now add the two bountiful weeks at the Freedom School.

## THIS IS OUR SIDE:

March 1, 1959

Your good will and your desire to see the freedom philosophy expanded is our greatest asset. We never stop working to improve the Freedom School, to enlarge its plant, to better our instruction and to bring additional leaders of libertarian thought to assist in the process.

With more and more persons clamoring to enroll; with our construction program only partially completed; and with volunteers receiving little or nothing for their endless labors on behalf of the school, we need help. Regardless of the numbers of students we enroll, tuition simply will not cover the costs of establishing the school, paying the necessary debts which have been incurred, much less pay for any expansion.

We could, of course, increase tuition costs. Some have so advised us. But we are trying to resist the inflationary pressures, and we are aware that each advance in cost removes some potential student from enrollment.

Our first two years of operation indicate that when our plant is fully built and the debt retired, then the tuition we are presently charging will operate the school. However, until the capital investment required by such a building program is acquired, we will continue to be utterly dependent upon the good will and the dedication of Americans like yourself who will willingly and freely assist by a donation or a grant of one sort or another, regardless of size.

We know of no device so conducive of results as the Freedom School. Here, removed from the propaganda blasts of radio, television and press, the individual is free to read, to study, to discuss, to learn. Some not familiar with our pro-

gram tell us that the same results we are seeking can be obtained if the individual will simply read the thousands of books, periodicals and pamphlets which are published. But experience shows us that there are hundreds of thousands of persons who will not read what is placed in their hands or who, if they do read it, will not understand it after it has been read. We have found that the open discussion method, used almost exclusively with us, answers the student's questions, stimulates his capacity for logic and deduction, causes him to discover principles on which to base his thinking, and moves him from a position of ignorance or confusion into the sure and certain pathway of well-reasoned, free enterprise understanding and dedication to the dreams of our founders.

By taking time with each student — classes are kept small purposely and a full two weeks in freedom discussion is guaranteed each enrollee — we obtain maximum results. Virtually every student to graduate from our course has expressed keen satisfaction and most have been enthusiastic. It would be a tragedy at this late date in our conflict with collectivist ideologies if so effective a method as is employed at Freedom School cannot be expanded to fill the need simply for lack of funds.

Opposite this page is a prepared reply. We would like you to check the parts of the reply that appeal to you and return it to us.

No school can ever succeed beyond the interest and the good will of its sponsors and students.

Sincerely,  
Robert LeFevre  
President, Freedom School

## THIS IS YOUR SIDE:

WE WANT TO HEAR FROM YOU. Please make use of the following communication, checking those paragraphs which apply.

Dear (Bob, Mr. LeFevre,  
Board of Directors):

☐ Please add the following names to your mailing list:

Name

Address

City State

Name

Address

City State

Name

Address

City State

Name

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City State

REMARKS:

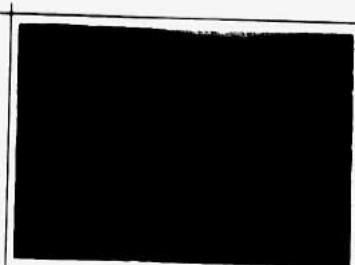
Name

Address

City State



Mrs. Loy LeFevre prepares  
noon meal for hungry class



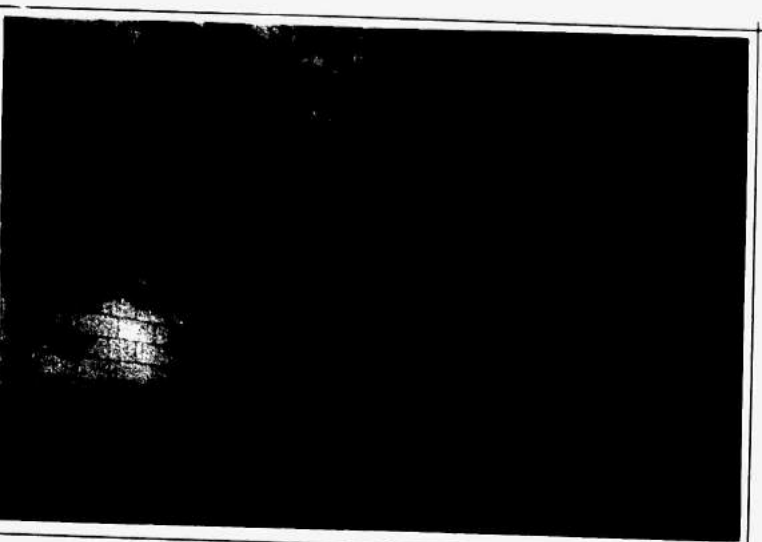
Miss Marjorie Llewellyn surveys  
latest additions to Library



Student surveys campers  
from rock ledge



Inexperienced rider in corral



Approach to Dining Hall and Main Lodge



### *Thought Starters*

#### **"LIBERTY DEFINED"**

(pamphlet)

by DR. F. A. HARPER

A precise and understandable approach to the philosophic riddle of human liberty presented by one of the leaders of libertarian thought. Invaluable for the serious student. Recommended reading for young and old.

#### **"ANARCHY"**

(pamphlet)

by ROBERT LEFEVRE

Many times, in today's political atmosphere, persons who argue for a diminution of their government find themselves accused of being anarchists. Is an anarchist a true seeker after liberty? Or is he merely another socialist with a mental twist respecting the abolition of private ownership? A must!

#### **"FLIGHT TO RUSSIA"**

(pamphlet)

by FRANK CHODOROV

Here is a shocking idea brilliantly presented by one of the most gifted writers of the libertarian school of thought. Is freedom a geographic commodity? Or can it flourish anywhere if the right conditions prevail?

#### **"NATURE OF MAN AND HIS GOVERNMENT"**

(monograph)

by ROBERT LEFEVRE

A thought-provoking and revolutionary concept which raises a question few will find ease in answering.

Published by Caxton Printers, Ltd., of Caldwell, Idaho, but also available at Freedom School. Foreword by Rose Wilder Lane.

*From:*

## *The Freedom School*

Box 165

Colorado Springs, Colorado

October, 1959

### **MENTAL BOOTSTRAPS**

By ROBERT LEFEVRE

Is it possible for human beings to improve themselves? Can the individual's sense of moral fitness be upgraded by correct disciplines of thought? Or is human nature impervious to self-improvement? Are human beings exactly the same contradictory, provoking, illogical and antagonistic creatures they appeared to be several thousand years ago?

Are there mental bootstraps which individuals can tug which will elevate them into a way of thinking and behaving which is morally superior to that of their forebears?

It is demonstrable by the historic evidence that change comes slowly to human nature if it comes at all. The renowned French scientist Jean Rostand claims that for the last 100,000 years man has evinced little if any true development. "Contrary to popular belief, man has long since ceased to evolve. So much so that if, by some miracle, it were possible to fetch a newborn child of that past age (100,000 years ago) into our own time and to bring him up and educate him as one of ours, he would become a man exactly like us: a man whom nothing, either in his appearance or in his conduct or in his private thoughts, would single out as a stranger among us, as a ghost from the past."

(continued on following page)

Perhaps, on the strength of the record, this is too melancholy

For thousands of years human beings believed in slavery. It was deemed morally proper and economically sound for one man to own another. Even the Scriptures, that widely accepted guide to moral conduct, contain no indictment against the practice. Slavery was commonplace. One's enemies could morally be slain or enslaved, it was believed.

Within the lifetime of these United States, a change in moral climate has occurred. Is the change climatic or does it reflect an actual upgrading in human nature? Since the time Thomas Paine first wrote a fiery denunciation ("Emancipation of Slaves," 1780) against slavery, the idea that one man may with propriety own another man, this practice has become increasingly repugnant, not only to Americans but to most civilized people the world over.

Slavery is now considered to be only one step removed from cannibalism and is almost as universally condemned. At least in the United States the slave mart and the auction block for human beings have totally disappeared. There would be few today in this country who would care to champion a return of this obnoxious custom.

But has slavery, in fact, been eliminated?

What is a slave? It is a human being who is owned by another person. Title exists and is conferred upon the owner. And with the title comes the owner's right to seize the full product of that slave's labor.

Today, titles to human beings in America are neither issued nor exchanged. It is presumed that each man is free, no longer a chattel of another.

As a nation, and virtually with but a single voice, we hold it immoral and a heinous instance of barbarism to suppose that one human being may be the proprietor of another human being. We have eliminated the title. But have we eliminated the practice of slavery?

Today, in the United States, our various governmental agencies at all levels presume that they have a right to a very large portion of the products of the energy of all the people within our geographic boundaries. They do not have title. But they have power to seize whatever income is produced up to a mammoth 91 per cent of certain incomes. And it would follow by a strict interpretation of the word slavery that control of the economic products of an individual is the next thing to holding title to that individual.

If it is morally improper to own a person and thus to control the full product of his labor, is it moral to exercise full control over any portion of the energies of that person? No longer do some men have title to other men. But in a very real way, persons in government take title to the products of other men and control those products totally.

If, in the past few hundred years, human beings have changed their natures sufficiently to recognize that the ownership of a human being is wrong, how long will it take for the recognition to seep through that it is equally immoral and improper for some men to own the products or to control the products of the labor of other men?

Americans have demonstrated that they were able to hoist themselves by their own bootstraps morally, by adopting a fairer and more generous code of belief respecting title held to some human being. Will Americans now be able to elevate themselves again by recognizing that slavery is possible even when title is lacking?

If holding title to one man is wrong, then holding title to the products of the labor of that man is equally wrong. For all economic goods and services are merely the natural extensions in energy of each human being. To enslave the man or to enslave the man's energy is to look at either side of a single coin. Freedom can occur only when both man and his energy are under his own total control.



CLASSROOM SHOWING LIBRARY CORNER

## REMARKS FROM THE 1959 GRADS . . .

"It was an unusual privilege . . . I found it most helpful and a most stimulating and rewarding experience." *(college vice president)*

"The school is meeting a great need in educating people to the dangers of socialism and how to meet this threat to our nation. The things that I learned at Freedom School will help me to help others in the days to come." *(pastor)*

"I graduated from an American high school, I'm attending an American university, and I must ask the question: Why is it that I must travel 1100 miles to learn the facts that I have found at Freedom School?" *(college student)*

"Your teachings opened up hitherto neglected directions in my thinking. I had been unknowingly utilizing methods of combatting the activities of those who would destroy freedom which methods in themselves aided rather than opposed these activities." *(former state legislator)*

"Those two weeks helped me to see the true power and ability of the individual. Although I didn't, and still don't, agree with some of the statements and ideas you presented, I will never be able to forget them. Again, thanks." *(divinity student)*

"I feel I must pen my appreciation for the wonderful time I had and for the opportunity to learn to examine our economy in a new light. I am sure of one thing—I shall be more skeptical from now on of those organi-

zations which would do our thinking for us, and I shall try to find time to read more on the various aspects of the libertarian philosophy." *(grade school teacher)*

"While attending classes, participating in discussions, studying and doing hard thinking about this new concept of freedom, my eyes opened upon whole new avenues of endeavor in my own life where these lessons in liberty can fruitfully be applied! As a mother of four children . . ." *(housewife)*

"Again I thank you for a wonderful two weeks . . . I already look forward to the time when I can return . . . There are fellow students of mine that I know are interested in and would benefit from the Freedom School but many of them face financial situations which make it impossible to come to the school. What are the possibilities of scholarships to these people . . . I want to do all I can to get the 'educable elite' through the Freedom School." *(college freshman)*

"I fully realize that you have lit a candle that I as a free American cannot permit to be extinguished. I will instead extend every effort to turn that candle into an 'eternal beacon'." *(business executive)*

"Nowhere except at the Freedom School have I had an opportunity to study the libertarian philosophy in an organized manner. And nowhere have I found the principles of liberty presented with the clarity and completeness so characteristic of your lectures." *(college student)*

## THIS SUMMER'S OPERATION . . .

October 1, 1959

This summer's operation of the Freedom School has been highly gratifying. Also, we feel that it has been significant. We do not wish to set ourselves forth as the arbiters of what freedom and free enterprise should mean to everyone. But we have noted, particularly this year, the willingness of some persons who are devoted to American ideals to adopt totally a non-socialist framework of reference, even as we have noticed the uneasiness to come upon certain minds when they discover that they have, perhaps unknowingly, been preaching or supporting socialism in one or another of its phases.

Most of our students quickly sense the importance of freedom and orient themselves to a freedom-direction, even though they may be unable or unwilling to advocate a condition of total freedom. However, a few, grasping the implications of such a direction and the self-disciplines inherent in such direction, react in fear and consternation.

As an indication of what we mean, this year we enrolled a total of 77 students during our regular season. We graduated a total of 63.

Thus, the three years of our operation can be contrasted as follows:

1957 enrollees	28	graduates	27
1958 enrollees	54	graduates	50
1959 enrollees	77	graduates	63

Many of our students, prior to enrolling at Freedom School, have had little or no inkling of the true dangers confronting America and our system of free enterprise. Quite a number of them are largely oriented toward a collectivist pattern when they first enroll. What is truly amazing is the large number of enrollees we have been able to graduate. Equally encouraging is the growing number of those who, once graduated, seek to return for a second course of study the following year.

Our course of instruction has awakened such interest that we are now preparing to present the most important and intensive two-week session ever undertaken at the school. This course will be called "Economics for Executives" and will be presented this year to a special group of young executives, from October 5 to 16, inclusive. Totals attending this course of study are not included in the recapitulation above.

Additionally, this year saw the beginning of a sizable reduction in the debts incurred by the building and establishment of the school. While some obligations yet remain, the school is on a far better financial footing

than it has been heretofore. And the demand for attendance in our classes warrants an increase in our housing accommodations. A start is being made now to enlarge our housing facilities. We are also planning to make use of an additional classroom.

This year, 20 scholarships were awarded to students coming to the school. Eighteen of these were awarded on the basis of competitive examinations. Those receiving these competitive awards were:

MABELLE ACORN Colville, Washington	YVONNE NICHOLS Colorado Springs, Colo.
ROBERT C. ADAMS Westport, Connecticut	WARREN L. NORTON Greeley, Colorado
WILLIAM J. FORD Chicago, Illinois	L. E. O'KEEFE Springdale, Arkansas
MARY E. GHIST Florissant, Colorado	FRED C. PETERSEN St. Petersburg, Florida
WILLIAM M. HOSMER San Carlos, California	BRYSON REINHARDT Wenatchee, Washington
DAN M. JACOBSON Sacramento, California	DOROTHY REINHARDT Wenatchee, Washington
COLLEEN KELLY Denver, Colorado	JAMES ROSE Redwood City, California
RICHARD KLABUNDE Waverly, Iowa	DOROTHY BUNGER SETCHELL Ashland, Oregon
ANN E. MELKERSON Perry, Ohio	ELWOOD P. SMITH Seattle, Washington

Additionally, two other scholarships were presented, one to R. J. Smith of Los Angeles, California, and the other, a partial scholarship, to James Kolb of Edmond, Oklahoma.

The attendance of these students, the growth of the school and the payments of debts have all been made possible by the participation in our program by several hundred fine and upstanding Americans who have backed the Freedom School since its inception. Their contributions in money, materials and time are too numerous and important to overlook. We have no adequate way of thanking them other than to say that through their efforts a new grasp of fundamental libertarian principles is being provided on an increasing scale each year. The impact of this thinking upon our economy and upon the general well-being of this nation can have a profound effect in time.

We are hopeful that the confidence in our efforts which has been so wonderfully demonstrated in the past will be renewed with this coming year. We will continue operating on the exact scale of that confidence. Your support of the Freedom School is the way we have of measuring both that confidence and our effectiveness.

Sincerely,  
ROBERT L'EFFEVRE  
President, Freedom School



WE WANT TO HEAR FROM YOU. Please make use of the following communication, checking those paragraphs which apply.

To the Freedom School:

- ☐ Please keep my name on your mailing list.
- ☐ Please send me \_\_\_\_\_ copies of your 1960 brochure when available. (No charge).
- ☐ Please send me \_\_\_\_\_ copies of Dr. Harper's booklet, "Liberty Defined." (25c each, cost of larger orders on request).
- ☐ Please send me \_\_\_\_\_ copies of Robert LeFevre's booklet, "Anarchy." (15c each, cost of larger orders on request).
- ☐ Attached is my order for Frank Chodorov's booklet, "Flight To Russia." (25c each—see enclosed announcement).
- ☐ Attached is my order for Robert LeFevre's book, "Nature of Man and His Government." (\$1.00—see enclosed announcement).
- ☐ I enclose \$ \_\_\_\_\_ . Please use this money to expand the school.

☐ Please add the following names to your mailing list:

..... Name

..... Address

..... City ..... State

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REMARKS:

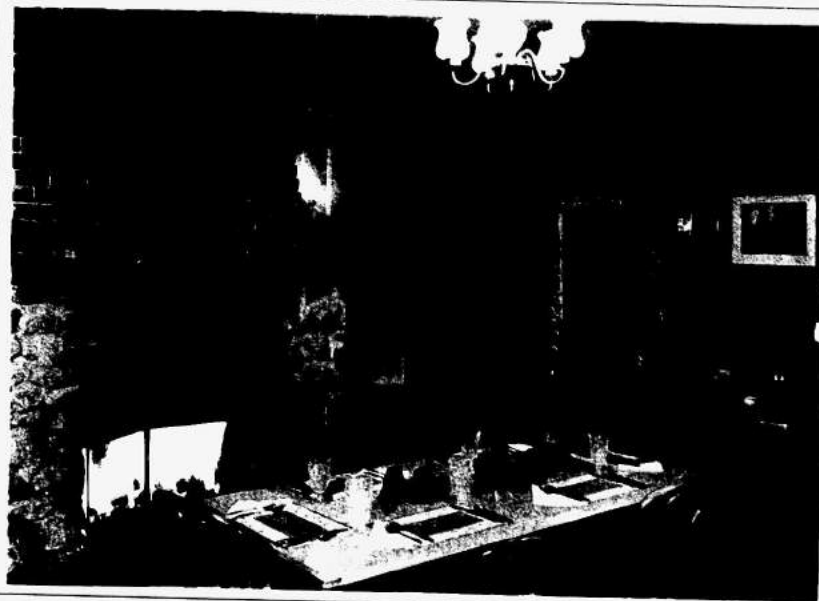
..... Name

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READY FOR THE TRAIL



PORTION OF DINING HALL

# *The Freedom School, Inc.*

---

OFFICE OF THE PRESIDENT  
BOX 165  
COLORADO SPRINGS COLORADO

March, 1960

We are committed to the philosophy of self-determination. We are particularly interested in supporting this philosophy in the market place where exchanges occur.

This means that we at Freedom School assume that you have given to us, or are in the process of giving to us, exactly the sum of money or the recommendation which you believe we merit from you.

We want to be certain you are informed as to what we have done, and are in the process of doing, so that you can properly evaluate our efforts. We will certainly do our best to perform in such a manner that we deserve the full measure of approval from those who love liberty.

## THE FIRST FOUR YEARS

The Freedom School was organized in February of 1956. Since it opened its doors, it has provided twenty-two separate classes, each of two weeks duration.

Instructors who have assisted in teaching at the school include:



Dr. Ruth Alexander, Frank Chodorov, James L. Doenges,  
E. W. Dykes, Percy L. Greaves, Jr., F. A. Harper, Harry H. Hoiles,  
R. C. Hoiles, Rose Wilder Lane, Louis G. Milione, Jr., William A.  
Paton, Leonard E. Read, James M. Rogers, and V. Orval Watts.

In these twenty-two classes held, we enrolled a total of  
158 students and graduated a total of 144.

We believe that we have reason to be proud both of our  
instructors and our graduate students.

None of this would have been possible had it not been for  
generous and unstinting help from a number of individualists who  
support the private property, free enterprise concepts.

#### THE EVIDENCE EXISTS

We feel that the Freedom School has demonstrated these  
things:

1. That there is enough known about the nature of man and  
human liberty so that it can be taught on a philosophic basis in  
a consistent manner.

2. That there is a growing market for this instruction.

3. That the impact of the instruction has a remarkable  
effect upon the thinking of many of the graduates of the school.

#### IN SPITE OF HANDICAPS

We believe that these things have been demonstrated

against a background of handicaps and problems which, nonetheless,  
have been surmounted sufficiently so that reliance can be placed  
upon these findings. The handicaps have included:

1. Inadequate financing.
2. An incomplete building program which has just managed  
(in most cases) to keep one jump ahead of would-be students.
3. Lack of a full-time staff.

#### NOTEWORTHY

In spite of these handicaps and problems, we can point with  
pride to our list of graduates and also emphasize:

1. That we have attained exemption from the federal income  
tax.
2. That we have published a few titles of thought-provoking  
character which have been well received over a wide area.
3. That we have more than doubled our assets at the same  
time cutting our debts in half.

#### WHICH WAY, AMERICA?

It is now reliably reported that in Europe and in some  
places in the western hemisphere, a movement can be discerned  
away from socialism. It is apparent that insofar as the United  
States is concerned, the drift (or gallop) is still in the other

direction. The requirement, therefore, for a scholastic institution to combat erroneous thinking in these areas, and to teach free market, private property concepts, is basic and imperative.

To better serve you and thereby to be worthy of greater participation in our efforts by you, here are projects we hope to attempt:

1. We would like to complete the primary building program of the school so that we can accommodate 32 students, plus staff and faculty.

2. We would like to acquire three full-time instructors, thereby establishing chairs of economics, philosophy and history.

3. We would like to publish and distribute a number of fine and thought-provoking articles similar in calibre to "Jobs for All (Who Want To Work)," by F. A. Harper.

4. We would like to expand the school year to a ten-month instead of a four-month term of operation.

Each and every one of these objectives can and will be done whenever you believe they are warranted.

Upon qualified inquiry we will furnish specific figures and charts illustrating progress and potential of Freedom School.

Cordially,



Robert LeFevre  
President

RL/d

Journal Documents  
Collection

# PHRONTISTRY

*A Freedom School Project*

*Freedom School*

November thru April  
1963 - 64

Journal Documents  
Collection

An intensive study of freedom will begin this November for eighteen selected students and ten visiting professors. Dean of the Phrontistry is V. Orval Watts, Ph.D. His assistant will be Robert J. Smith.

The students will begin the task of building a comprehensive and integrated curriculum for Rampart College. It is expected that the research undertaken will stimulate new studies, and may provide new material for classroom work and for future textbooks in areas related to freedom.



OSCAR W. COOLEY

Associate Professor of Economics,  
Ohio Northern University, Ada,  
Ohio  
*B.A. Middlebury College M.S. Butler U.*

ARTHUR A. EKIRCH, JR.  
Professor of History, The American  
University, Washington, D.C.  
*B.A. Dartmouth Ph.D. Columbia U.*



MILTON FRIEDMAN

Professor of Economics, University  
of Chicago, Chicago, Illinois  
*B.A. Rutgers U. M.A. U. of Chicago  
Ph.D. Columbia U.*

LUDWIG VON MISES

Visiting Professor, Graduate School  
of Business Administration, New  
York University, New York, New  
York  
*Ph.D. LL.D. U. of Vienna LL.D. (hon.)  
New York U.*



G. WARREN NUTTER

Professor of Economics; chairman,  
Department of Economics; associ-  
ate director, Thomas Jefferson Cen-  
ter for Studies in Political Econ-  
omy, University of Virginia, Char-  
lottesville, Virginia  
*B.A. M.A. Ph.D. U. of Chicago*

SYLVESTER PETRO

Professor of Law, New York Uni-  
versity, New York, New York  
*B.A. J.D. U. of Chicago LL.M.  
U. of Michigan*





**F. A. HARPER**

Founder and present staff member,  
Institute for Humane Studies, Stan-  
ford, California

*B.S. Michigan State College  
Ph.D., Cornell U.*

**BRUNO LEONI**

Professor of Legal Theory and the  
Theory of the State, chairman,  
Faculty of Political Science, Uni-  
versity of Pavia, Turin, Italy



**JAMES J. MARTIN**

Professor of History and Econom-  
ics, Deep Springs College, Deep  
Springs, California

*B.A. U. of New Hampshire M.A. Ph.D.  
U. of Michigan*

**ROBERT J. SMITH**

Student under Prof. Ludwig von  
Mises, New York University Grad-  
uate School of Business Adminis-  
tration, New York, New York, As-  
sistant Dean, Freedom School  
Phronteristery, Colorado Springs

*B.S., Stanford U.*



**GORDON TULLOCK**

Associate Professor, Thomas Jef-  
ferson Center for Studies in Poli-  
tical Economy, University of Vir-  
ginia, Charlottesville, Virginia  
*J.D. U. of Chicago*

**ROGER J. WILLIAMS**

Professor of Chemistry, director,  
Clayton Foundation Biochemical  
Institute, University of Texas, Aus-  
tin, Texas

*B.S. U. of Redlands M.S. Ph.D.  
U. of Chicago*



The visiting professors will present material for investigation in the fields of economics, political theory, history, philosophy and biochemistry.\*

The objectives of the investigation will be outlined by the dean but will include individual study in such matters as: significance of modern advances in anthropology, biology, history and psychology for economic theory; re-appraisal of governmental efforts to regulate private enterprise; development of property concepts and institutions; history, economics and technical progress of individual and national defense.

Each student will present three minor papers and one major paper during the six months of the project.

*\*Other subjects may be added.*



V. ORVAL WATTS

Director of Economic Education,  
Northwood Institute, Midland, Michigan;  
dean, Freedom School Phrontistery, Colorado Springs

*B.A. U. of Manitoba, M.A., Ph.D.,  
Harvard U.*

Social Documents  
Collection

## Workshop Draws Graduates To Study "Education"

Freedom School graduates gathered at the School's mountain campus in Colorado July 27 to August 1 to present papers on the subject of the 1964 Workshop, "Education in a Free Society."

The winning paper was presented by Mrs. Hermona C. Beardslee, of Woodstock, Ill., who said in her paper that education is not an end, but "an expanding attitude of receptivity" to ideas. It is the teacher's role to bring out the inner values and self knowledge in students, in order to give them a purpose in life, she said.

Mrs. Beardslee emphasized the importance of the open mind, while also citing a need for moral standards with which to evaluate ideas. She said principles should not be taught as being final ends, but as being what is now known.

The prize awarded to Mrs. Beardslee consisted of a check for \$100 and a refund of her Workshop tuition. Freedom School president Robert LeFevre presented her with the award, with Workshop moderator John Russell, of Studio City, Calif., joining in the congratulations.



**AWARD WINNER** — Freedom School president Robert LeFevre (left), presents Mrs. Hermona C. Beardslee, of Woodstock, Ill., with the award for the best paper of the 1964 Workshop, as graduate and moderator John Russell, of Studio City, Calif., looks on.

The Workshop schedule involved four afternoons and five evenings of classroom discussion and the presentation of papers. Papers were presented by the following attendees:

Mrs. Marjorie Lawrence, Mulberry, Ind., a school teacher who recently established her own private school (see March Newsletter), contrasted the freedom and self-reliance of the wild razor-back hog with the false security of the penned-in hog, which she said is secure until the butchering. She said that public education is not meeting the needs of society, and fosters conformity, resulting in "more and more schooling with less and less learning."

John Callahan, San Antonio, Tex., called his paper, "Education to What End?", and likened the college degree to a union card, enabling many incompetents to obtain jobs both in and out of the field of education. He praised a system for selecting teachers wherein the ability to teach is measured along with knowledge of the subject, rather than the system used in most public schools today, where a degree is the primary requirement.

James R. Reynolds, Omaha, Neb., labor consultant, said in his paper that compulsory education is immoral because of the force used. He advocated more education in the home and in private schools, describing the new teach-



**WORKSHOP PANEL** — Participating in the first day's discussion panel were Freedom School graduates (from left to right) Mrs. Uno Colson, New Orleans, La., Mrs. Marjorie Lawrence, Mulberry, Ind., moderator John Russell, James R. Reynolds, Omaha, Neb., John Callahan, San Antonio, Tex., and Jay S. Snelson, Los Angeles, Calif.

## Workshop...

(Continued from Page 1)

ing techniques which can be used in the home. Reynolds told how every home, making use of free market teaching devices, could some day be a school in itself. He believes that the education of children is a responsibility of the parents, whether they want their children educated at home or in a school.

Jay S. Snelson, Los Angeles, Calif., educational film producer, said that those interested in freedom must be willing to read serious material and must be intellectually curious and honest. Since not all persons have a reading habit, the use of films can be helpful in furthering the cause of freedom, and to demonstrate his point, Snelson presented a color strip film, with sound, which he had prepared. This film dealt with free market concepts and the desirability of private ownership of property as opposed to state ownership.

Wednesday's panelists discussed whether or not they would be free during their lifetimes, with dissenting opinions from the panel.

Ned Kimball, Waterville, Wash., attorney, doesn't believe so, because few people understand freedom, most are afraid of it, and the "something for nothing" attitude prevails.

Mrs. Evis Hays, Pueblo, Colo., and Herman Kolb, Edmund, Okla., agreed with Kimball, pointing out the rising generation of socialists today, and the "gospel of collectivism" that is being spread as quickly as are libertarian ideas.

Miss Karen Colson, Seattle, Wash., college student, and John Kidd, Garden Grove, Calif., airline captain, were the dissenting voices. Miss Colson said the trend of managed news would pass away and the impulse toward individual initiative would replace the something for nothing attitude. She said the consistency of libertarian principles would win converts to freedom faster than most people think. Kidd foresaw great progress in the not too distant future by means of the education process, separate from political institutions of compulsory learning.

Students discussed the difficulties of operating a private school at a profit after Fred Gosewich, Wales, Wis., tanning executive, read a formal paper describing how a private school in a completely free society might meet the needs of the community. Most attendees felt that private schools could be run at a profit if they first have the capital with which to build the necessary facilities, including a good library. Attendees with experience in establishing private schools corroborated this theory, being involved



WORKSHOP PARTICIPANTS — Bottom row (left to right): John Russell, Mrs. Evis Hays, Mrs. Jackie Kimball, Mrs. Una Colson. Second row: Mrs. Harmona C. Beardslee, Mrs. Mary Williams, Mrs. Mary Ghist, Miss Karen Colson, Mrs. Marjorie Lawrence. Third row: Fred Gosewich, William B. Smeeth, Mrs. Carole Writer. Fourth row: William J. Colson, James R. Reynolds, Charles Dickey. Fifth row: John Callahan, Jay S. Snelson, Timothy Greenleaf. Top row: Charles R. Estes, Ned Kimball, Herman Kolb, and John Kidd.

in putting it into practice.

Charles Dickey, Dallas, Tex., presented a paper expanding the theme that education cannot function under duress, and that a free society can be achieved only by educated people. He believes that in furthering the cause of freedom we must look not only to the future but to the past as well, so we may see the mistakes men have made and learn from them.

Charles R. Estes, Malibu, Calif., told the group that while collectivists accuse others of seeking simple solutions to complex problems, they themselves use the simple solution of force to solve problems.

Mary Ghist, Florissant, Colo., said that many have "not yet begun to live as individuals with individual values, but are content just to stay alive." When people see that mere physical survival is not enough to bring happiness they may concentrate on "moral survival."

Freedom, Mrs. Ghist said, is not only the right to choose but the ability to

choose, and this ability can only be acquired through education.

William B. Smeeth, headmaster of a private school in Wisconsin (see April Newsletter), said in his paper, "A Free Parent Chooses," that after a child learns self-control and has sufficiently matured, the relationship between parent and child becomes a partnership with a sharing of responsibilities, rather than the "benevolent dictatorship" of the parent which prevailed when the child was younger.

Throughout the period during which the child is dependent, Smeeth said, the parent is responsible for his training, and in a free society would not have to send the child to a school in which an unknown teacher would usurp this responsibility and where the child would be forced to learn social adjustment before he was ready for it.

Timothy Greenleaf, college student and independent businessman of Bay Village, Ohio, said in his paper, "Be-

(Continued on Page 4)



# More Comprehensive Course Graduates

Class of July 12-25:

*William Braithwaite*, Virginia Beach, Va., received his LL.B. from Washington and Lee University and is working toward his Ph.D. in history at the University of Chicago.

*Mrs. Jan Feldhausen*, Wauwatosa, Wis., earned her B.S. from the University of Wisconsin.

*Marshall W. Fields*, Anaheim, Calif., is advertising salesman for the Register, a Santa Ana, Calif., newspaper.

*Daniel E. Foley*, Wichita, Kans., is a businessman and illustrator for Cessna Aircraft Company.

*Miss Faye L. Fuller*, Union, S.C., teaches high school English and mathematics, and received her M.A. from Converse College.

*James R. Harris, M.D.*, Whittier, Calif., is a radiologist, and wants to see a post-graduate course established at the Freedom School.

*Mrs. Mary E. Harris*, Whittier, Calif., is mother of four children, and describes herself as a "domestic engineer."

*Ira T. Langlois, III*, Madison, Wis., teaches physical education. He is a graduate of Milton College.



**JULY 12 CLASS:** (front row, left to right): Charles W. Schisler, Jr., Mrs. Ruth Schisler, Mrs. Riqui Leon, Seymour Leon, (second row): James R. Harris, M.D., Mrs. Mary E. Harris, Mrs. Sylvia Sugarman, Pinkus Sugarman; (third row): William Braithwaite, Mrs. Jan Feldhausen, Miss Faye L. Fuller, Ira T. Langlois, III; (fourth row): Jay S. Snelson, Marshall W. Fields, Daniel E. Foley, and Rev. Jack Stulp.



**AUGUST 2 CLASS:** (front row, left to right): Miss Georgia Frazier, Miss Lavora Christianson, Mrs. Rosemary Langlois, Miss Malae Dickey; (second row): Charles T. Bright, Miss Shavanna Russell, Miss Renata Russell, James Jacobs; (third row): Robert Clifton, Buck Rapp, Michael Evans, Jack Edens; (fourth row): Michael W. Taylor and Jeff White.

*Mrs. Riqui Leon*, Chicago, Ill., is a writer and mother.

*Seymour Leon*, Chicago, Ill., is a sales consultant.

*Charles W. Schisler, Jr.*, Wrightstown, N. J., received his B.S. in education from the University of Omaha, plans on retiring from the Air Force soon.

*Mrs. Ruth Schisler*, Wrightstown, N. J., is a business representative for the Nathaniel Branden Institute taped lecture series.

*Jay S. Snelson*, Los Angeles, Calif., is a film producer, writer and lecturer, and a graduate of UCLA.

*Rev. Jack Stulp*, San Jose, Calif., received his A.B. from Calvin College and his Bachelor of Theology from Calvin Seminary, Mich.

*Pinkus Sugarman*, Brooklyn, N. Y., is an administrator in the New York public school system. Mrs. Sugarman audited the course with him.

Class of August 2-14:

*Charles T. Bright*, Gaffney, S. C., is the principal of the Jonesville Elementary School, and was sponsored by the Union County Chamber of Commerce.

*Miss Lavora Christianson*, Madison, Wis., is a secretary to a Freedom School graduate.

(Continued on Page 4)

## More Graduates...

(Continued from Page 3)

*Robert Clifton*, Woodland Hills, Calif., is a cabinet maker, and has been studying freedom for ten years.

*Miss Malue Dickey*, Dallas, Tex., is a high school student and daughter of a Freedom School graduate.

*Jack Edens*, Tulsa, Okla., is a high school student, and was accepted for special training at Tulsa University earlier this summer.

*Michael Evans*, Kenosha, Wis., is a high school student who plans on majoring in philosophy at college.

*Miss Georgia Frazier*, Wichita, Kans., is a student at Parsons College. Her brother attended a special three-day Freedom School seminar last fall.

*James Jacobs*, Pico Rivera, Calif., is a senior at California State College, where he is studying political science.

*Mrs. Rosemary Langlois*, Madison, Wis., is a housewife and wife of another Freedom School graduate.

*Buck Rapp*, Rush, Colo., is a graduate of the Abbey School in Canon City, Colo., and plans to go into business.

*Miss Renata Russell*, Studio City, Calif., is a student at California Lutheran College, and attended the course with her sister.

*Miss Shaunna Russell*, Studio City, Calif., will be a senior at Newbury Academy. The Russell girls' parents are both Freedom School graduates.

*Michael W. Taylor*, Milwaukee, Wis., is a senior at Marquette University, majoring in economics. He will study law in graduate school.

*Jeff White*, Canton, O., is a senior at Kenyon College. He will continue his education as a medical student.

## Workshop...

(Continued from Page 2)

gining Learners," that government schools cannot be relied on to teach children the concepts of freedom. Parents must assume this responsibility by setting examples to show how the freedom philosophy can be practiced. He feels it is of prime importance that this example be set during the formative years before the child starts his formal schooling.

William J. Colson, of New Orleans, La., read a paper called "Education's Vital Center," in which he said the employer-employee relationship is a "magnificent area" in which to teach freedom. Explaining that employees can be greatly influenced by those who pay their salaries, he said businessmen could greatly enhance freedom by running their businesses according to non-collectivist principles.

Other Freedom School graduates who participated in the Workshop were Mrs. Jackie Kimball, Waterville, Wash., Mrs. Una Colson, New Orleans, La., and Mrs. Mary Williams, Canon City, Colo.

Also attending some of the sessions were graduates Mrs. Carole Writer, Denver, Colo., and Miss Penney Hoiles, Dr. and Mrs. Lyman Applegate, Dr. and Mrs. Edward Vincent, trustee Harry H. Hoiles, Mrs. Hoiles, and their son Timothy, and director William Froh, all of Colorado Springs, also attended.

## The Freedom School NEWSLETTER

NAN CORBY

Editor

J. DONN LEWIS

Director of Publications

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Box 165

Colorado Springs, Colorado

## F. S. CALENDAR

Classes:

Sept. 20-Oct. 2 Comprehensive Course (two weeks)

Oct. 4-10 Executive Session (one week) Session open to the public

Oct. 2 Speech by Robert LeFevre

Subject: "Limited Government

Hope or Illusion?"

The short lecture on October 2, delivered to the current graduating class, will take place at 11 p.m. in the auditorium of Rose Wilder Lane Hall at the Freedom School. The October 2 talk will conclude the summer Comprehensive Course graduation ceremonies and will be open to the public, with no admission charge. Visitors are invited to remain after the ceremonies for a reception in honor of the graduates.

Anyone interested in enrolling in one of the courses mentioned above, or in obtaining information regarding any of these meetings, may do so by writing to the Registrar of the Freedom School, Box 165, Colorado Springs, Colorado.

### Pine Tree Examines Nature of Contracts

The September issue of *Pine Tree* opens a discussion on the nature of contracts, tracing their developments from their origin in antiquity to the present-day forms of agreements between individuals.

October's *Pine Tree* will continue this discussion into the field of marriages—where the contract reaches what is perhaps its most personal and subtle form.

These two issues of *Pine Tree* may be purchased for \$1.00 each, or will start your subscription to the Freedom School's monthly philosophical publication, if you act now. Yearly subscriptions are \$10.

Pine Tree Press

Box 165

Colorado Springs, Colorado

Advertisement

## The Freedom School NEWSLETTER

Vol. 1, No. 8 • September, 1964



Published By  
Pine Tree Press

Box 165

Colorado Springs, Colorado

THIRD CLASS - RETURN REQUESTED

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730 - 14th St.  
Denver, Colo.

SOCIAL DOCUMENTS  
**FREEDOM SCHOOL**...Executive Office



Box 165 • Colorado Springs • Colorado

November 16, 1964

Dear Mr. Ellsworth:

Last September, Roger Milliken, a trustee of Freedom School, wrote you a letter expressing his hope that you would consider favorably a contribution to Freedom School. This letter outlined our immediate and long-range plans. Included with it was an article written by Joe Halm of Alaska revealing the nature of Alaska's "second disaster."

We haven't heard from you since then and it occurs to me that some way you may have overlooked the letter. If you have just responded, please overlook this reminder.

Meanwhile, I thought you might get a chuckle from this blank form. It is designed to be of assistance to persons who confront various government investigations, surveys and so on.

In order to carry on the tremendously significant work of Freedom School, it is important that maximum consideration be given at this time. Please make your support of this permanent effort in freedom education a matter of priority.

Cordially,

Robert LeFevre  
President

RL/d  
Enclosure

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# The Freedom School, Inc.

## RAMPART COLLEGE

EXECUTIVE OFFICE  
BOX 163  
COLORADO SPRINGS, COLORADO

All successful institutions start with a first step. Such a step is the Freedom School, as it stresses, through education, the philosophy of the individual.

Persons closely acquainted with the Freedom School have urged the expansion of the school into a college offering a superior education. Others have written to the school asking for advice concerning where such a higher education for their young people could be found.

Colleges and universities are deluged by eager students seeking admission. Thus, pressure is created to expand existing facilities and build more colleges. But---is the building of colleges enough?

Many people are concerned beyond the mere enrollment of young adults at college. They feel that far too many college graduates have an unrealistic approach to life and seem to desire security more than profit and hard work. They note that too few young men and women are kindled with a love of learning and a quest for improving their own minds, developing an ability to think.

The trustees of the Freedom School have authorized the raising of funds to answer what may well be the greatest challenge facing America today -- the challenge of obtaining an education designed for free men which will enable men to remain free.

You are invited to share with others the acceptance of this challenge and to assist with needed financial support. We are encouraging contributions given on a monthly or quarterly basis, a plan of giving which has become an integral part of the backbone of all privately supported colleges.

Your attention is called to the enclosed folder. It tells the story of Rampart College and demonstrates the importance of YOUR support to help fulfill this critical educational challenge.

Cordially,

### BOARD AND ADMINISTRATION

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WILLIAM J. COLSON, Trustee  
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# FREEDOM SCHOOL...Executive Office



Box 165 • Colorado Springs • Colorado

SOCIAL DOCUMENTS

The enclosed booklet tells of a disaster - the Good Friday Alaskan earthquake. The writer, who lives in Alaska and experienced the effects of the earthquake himself, relates the marvelous spirit of individuals as they helped themselves and each other recover from the devastation. He also tells how, once the government began offering "aid", recovery efforts were hampered.

This moving tale, told with humor and the knowledge born of experience, is illustrative of the message taught at the Freedom School: that individual responsibility, personal initiative and the practice of freedom go hand-in-hand. Freedom School students learn the historical, philosophical, economic and ethical backgrounds substantiating the concepts of freedom and private property.

In order for the Freedom School to grow, to continue stimulating a desire for freedom in individuals, your support is necessary.

There are many projects that must be undertaken - our library must be enlarged, facilities must be increased for year-round operation, more teachers and staff must be found and trained. All of these things take money, and because the Freedom School will not go to the government for funds, will not use force to make people support it, that money must come from individuals like you, who will voluntarily contribute to further the ideas of freedom.

Education in the meaning of freedom is the primary responsibility of each of us. The future of this country and the world itself depends on what we know, and what we do with what we know. Please take a moment to consider the importance of this request. Then do all you can.

Cordially,

Roger Williken  
Trustee, The Freedom School

RM/n

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# *The Freedom School*

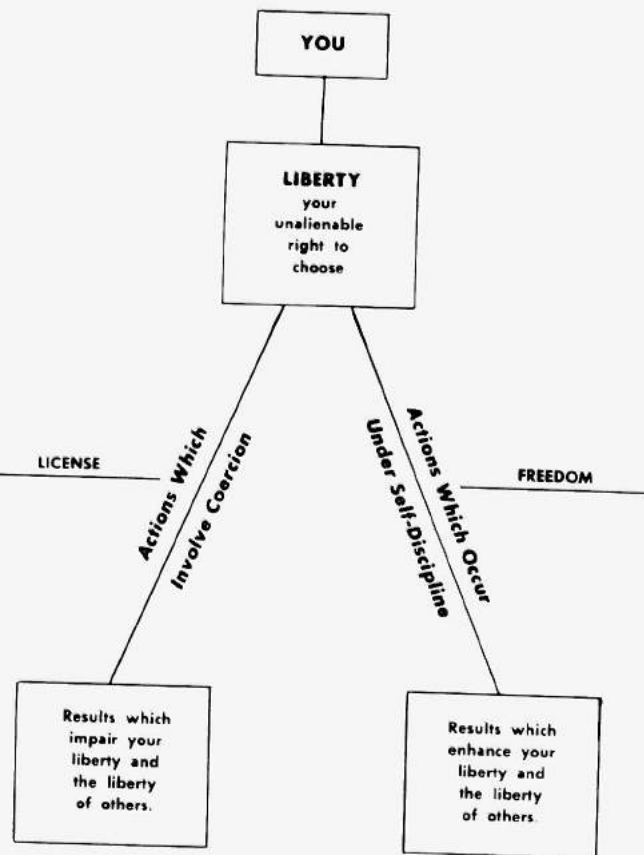
1959 ANNUAL • 1960 PROSPECTUS



BOX 165 COLORADO SPRINGS, COLORADO



# ORGANIZATIONAL CHART OF THE INDIVIDUAL



Every human being is responsible for his choices and his actions.  
Only YOU can determine the direction you will take.

## TO THE PROSPECTIVE STUDENT

The American government is no longer the limited, gentle instrument our founders planned and implemented. Within the years since 1789, and particularly within the last thirty years, we have seen our government altered from a negative arbiter of disputes into a participator in almost all fields of human action. From its tiny and high-purposed beginning we have seen this government enlarge until it is now intruding in our lives as a giant welfare state. What went wrong? What or who is responsible for the alteration?

Can we turn back the clock to the days of our Constitutional limitations? Or can we find a way to go forward in such a manner that we yet fulfill the goals of our American Revolution?

How important is free enterprise and private ownership? How important is government control and intervention?

The Freedom School offers these and other challenging questions, providing you with opportunity to discuss them and to reach your own conclusions. We are in search of the untrammelled mind, able and willing to consider ultimates and to live in harmony with truth however daring it may be.

Sincerely,  
ROBERT LeFEVRE  
President  
Freedom School



Interior of classroom. Pictures of famous libertarians appear at left under rafters.



Dining room showing fireplace

## What And Where Is The Freedom School?

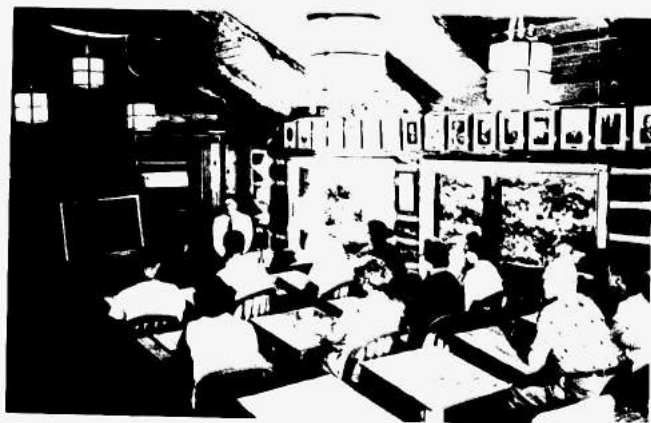
The Freedom School is a unique institution dedicated to the libertarian philosophy of individualism.

Its facilities have been provided by patriotic Americans "so that our heritage of individual liberty might endure and that the truth might be known concerning freedom and free enterprise."

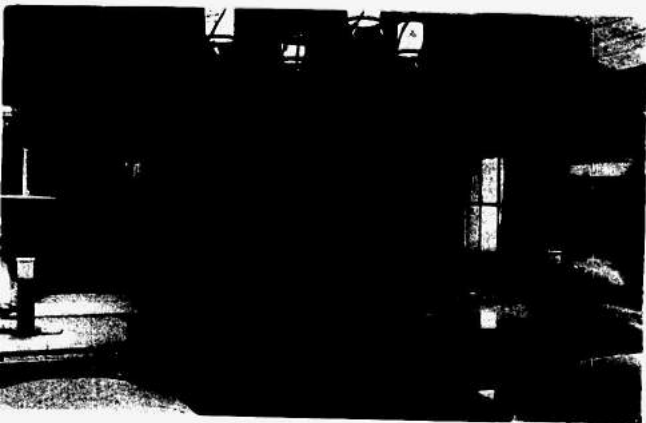
It is a small school, attempting to fill a great need.

The campus is located in Colorado, approximately half way between Denver and Colorado Springs. The setting is in the foothills of the Ram-part Range, just four miles north of Palmer Lake.





Leonard Read conducts class.



Interior of "Thunderbird" cabin.

## What Is The "Libertarian Philosophy Of Individualism?"

It is a philosophy which rests on moral law and contains the science of means whereby that law can be implemented. It is both idealistic and practical.

Its premise is that man is by nature a free being. It is the concept enunciated by the founders of this American republic. It explains and endorses free enterprise and private ownership. It analyzes and exposes collectivism in its various guises, including communism and socialism.

As a philosophy it explores man's nature and the nature of the world in which he lives. It shows the superiority of human energy when that energy is free. It produces evidence that when human energy is enchained by authoritarian concepts, it becomes non-productive and stagnant. It provides the sincere student with logical convictions, arrived at of his own volition, by means of which he can discover — and explain, if need be — his own position with respect to current issues.

## What Makes The Freedom School Unique?

So far as is known, this is the only school in America which gives a full semester of work in a given subject in a two-week period under conditions which are comparable to a two-week vacation at a fine dude ranch.

So far as is known, this advanced course in the philosophy of freedom is more concentrated and more comprehensive than any other course to which it could be compared. Only at Freedom School does the student have the opportunity of specializing in the subject of liberty to the exclusion of all else. The scholastic level of instruction as offered is comparable to advanced college work at many of our better universities.



A pair of enrollees catch up on their "home-work."

## How Is The School Supported?

To begin with, a number of persons contributed the necessary money and skills so that the school buildings and the housing units could be built. Aside from this original outlay, the school is supported as any other business is supported. Those who attend pay a fee. The fee assists in covering operating costs of the school.

The school has been seeking tax exemption but has not yet obtained it. Those interested in the financial organization of the school, rules applying to the donation of scholarship money, and other donatives, will have their questions answered promptly.





Early morning corral scene.



Dining room.

## Who Can Attend?

Anyone sixteen years of age or over is eligible to apply. Prior scholastic achievement is not necessary. The directors of the school are interested in you if you are interested in preserving America and the American concept of individual liberty, private ownership and personal responsibility. The directors reserve the right to approve enrollment applications at their own discretion.

This is not a "snap" course. The ideas presented are far-reaching and challenging. To complete the course successfully, it is not necessary to agree with points of view offered by the instructors of the school. But individual effort is necessary even though conformity is neither required nor sought.

What is required of each student is both the willingness and the ability to think.

## How Long Is The Comprehensive Course?

This basic course is covered in a two-week period. Mornings are devoted to study, recreation and free time. Afternoons consist of lectures and discussions. Evenings are utilized by discussions, moving pictures and examinations.



Robert Lafarre stating that there are fixed moral principles.

## What Will The Comprehensive Course Encompass?

The student, under guidance, will analyze the meaning of freedom.

He will trace man's struggle for freedom through history.

He will analyze the causes of wars and depressions.

He will study known types of government, with special emphasis on the motivation behind and the formation of the American constitutional republic.

He will probe the various economic systems, with special emphasis on the principles underlying the free market. In scanning the economic and political history of man he will find that the so-called "new" experiments in state-capitalism, socialism, communism, mixed-economy, etc., have been tried again and again in various forms over the centuries.

He will discover the unvarying results of these experiments.

He will learn to define pragmatism as it is used in various educational programs.

Without intrusion on the personal religious convictions of the student, the course will examine, in the light of fixed principles, the moral aspects of free enterprise, social security, union membership, subsidies, progressive income taxes, foreign aid, etc.

## Special Courses

In addition to the comprehensive course for which the school is noted, there are also offered special courses in various subjects. In 1960, these special subjects will include history, social philosophy, individual communications and economics. Each of these special courses will be presented in a similar two-week period with hours of instruction arranged in accordance with the instructor's wishes.

Those wishing to attend any or all of these courses may do so without prior attendance. In previous years, attendance at any of these special classes was restricted to graduates of the comprehensive course of study. This restriction is now removed.

### Special Classes Available In 1960

Type of Course	Date of Course	Instructor
Social Philosophy	June 20 - July 1	Frank Chodorov, author, journalist, anti-statist; former editor, <i>Analysis</i> , <i>Human Events</i> , <i>The Freeman</i> .
Economics	July 18-29	Dr. V. Orval Watts, Ph.D. Economics (Harvard); former professor of economics, Clark, Harvard, Antioch, Carleton; visiting professor of money and banking, Claremont; economic consultant, author, lecturer.
American History	August 15-26	Dr. Salvatore Salodino, Ph.D. History; professor, Department of History, Queens College, New York; lecturer, American History, University of Rome.
Individual Communications "How To Convince Others"	September 12-23	Dr. Ruth Alexander, Ph.D., holder of five academic degrees ( <i>summa cum laude</i> ), columnist, <i>New York Mirror</i> , economist, lecturer.

## "Economics For Executives"

In 1959 the Freedom School inaugurated an intensive course of study designed especially for top level business and professional leaders holding positions of responsibility.

Courses of this nature can be presented at times during the year when the school is not occupied with its regular sessions.

Those wishing to use the facilities of the school for courses of study tailored to their specific requirements should write for information rates.



A surprise snowstorm in the last days of September 1959 created this scene which greeted the eyes of students enrolled for the special course, "Economics for Executives."



Interior of "Bunkhouse"



Study nook

## What Is The 1960 Schedule Of Classes?

Eight identical two-week courses in comprehensive libertarian studies will be offered in 1960

COMPREHENSIVE COURSE: June 6-17 inclusive  
 June 20 - July 1 inclusive  
 July 4-15 inclusive  
 July 18-29 inclusive  
 Aug. 1-12 inclusive  
 Aug. 15-26 inclusive  
 Aug. 29 - Sept. 9 inclusive  
 Sept. 12-23 inclusive

In addition there will be one class each of two weeks' duration in social philosophy, history, economics and individual communications

SOCIAL PHILOSOPHY	June 20 - July 1 inclusive
HISTORY	July 18-29 inclusive
ECONOMICS	Aug. 15-26 inclusive
INDIVIDUAL COMMUNICATIONS	Sept. 12-23 inclusive





## What Do I Do If I Wish To Enroll?

Make use of the enclosed enrollment form. Be sure to select your first and second choice of date.

Await confirmation of your enrollment. We will be as prompt as possible.

Enrollment agreements are made for the FULL TWO-WEEK SESSIONS. No reduction or refund is made where a student withdraws during the session or is absent for part of the session, unless upon certification of a physician.

The school reserves the right to ask the withdrawal of a student whose health, in the judgment of the school's medical advisor, is such as to endanger the student himself or the other students; or of a student who, in the judgment of the school administration, is not in sympathy with the standards, objectives and ideals of the school. A student who is asked to withdraw by the school will receive a pro-rata reduction in charges.

## How Large Will Classes Be?

Classes will be kept small with 16 students the maximum in any class. It is the conviction of the directors of the school that it is better to give individual attention to students with a concentrated course of two weeks, than to make the classes large and cause students to remain for longer periods of time. Many of our classes contain no more than four or five students.

Efforts will be made to place each student in a group of similar age and inclination. This cannot always be managed because of the personal schedule of each student.

## What Is The Cost Of The Course?

Full price — including transportation from Colorado Springs to the school and return, all books, papers, testing materials, lodging, meals and recreation — comes to \$75.00 per week, or \$150 for the full course of instruction.

Ample scratch paper is furnished to each student. However, the enrollee anxious to make a permanent record of his notes should consider the advisability of bringing his own notebook.

There is a separate charge for those wishing to go swimming.



Student's view of classroom.

## Are Scholarships Available?

Yes. Competitive examinations are given each year. Winners will receive a full expense-paid two-week course at Freedom School worth \$150. This scholarship will include full cost of tuition, books, and room and board at the school. It will also include all recreation available at the school, plus transportation to the school from Colorado Springs and return. It will not include transportation from your home to Colorado Springs.

Some of the scholarships to be offered in 1960 include the Spruille Braden Scholarship, the Arthur M. Hyde Foundation Scholarship and the Campaign for the 48 States Scholarship. It is anticipated that at least 20 such scholarships will be offered.

For further information as to how to apply for a scholarship examination, note the enclosed application form, or write directly to the Freedom School.

Scholarship competition opens on January 1, 1960 and will close on March 31, 1960. Awards will be announced during April, 1960.

## What About Transportation?

Make your travel arrangements to come to Colorado Springs. It is serviced by leading airlines, bus and train companies. The school management will not guarantee to pick up students at any other destination.

You will be expected to be waiting at the Alamo Hotel in downtown Colorado Springs by 5 p.m. on the Sunday before your course begins. The school station wagon will pick you up from the lobby. You'll be returned to the lobby of the Alamo Hotel on the Saturday following the conclusion of the course.

On your drive to the school (about 27 miles) you'll glimpse the colorful rugged Colorado countryside, with Pikes Peak towering off to your left.

After registering, a delicious dinner with your fellow students will introduce you to life at the school, with your first night's sleep in the pine-scented foothills of the Rocky Mountains.

## What Are The Accommodations?

The Freedom School is placed in a remote setting of woodland beauty. Accommodations are comfortable and modern. The buildings are finished in natural logs to provide an atmosphere of early American simplicity. Each cabin will accommodate a maximum of four students, with separate closet for each and ample bathing facilities. Well-lighted desks are provided for study, and porches are available for relaxation and companionship.

When not in use as a classroom, a log cabin with fireplace and a library of selected volumes is available for students.

Meals are served informally, in the western tradition of hearty and wholesome food.

## Can I Receive Accreditation For The Course?

No. The school is not interested in issuing credits or diplomas. It is concerned with teaching fundamentals of Americanism, free enterprise, and human liberty based on sound moral principles.



The Freedom School flag is patterned after the first flag flown over the American colonies. It depicts a pine tree with a rattlesnake coiled about the trunk, and carries the famous phrase "Don't Tread on Me." It is a combination of the New England "Pine Tree" flag, and the "Gadsden flag" of the southern colonies. The combination was first used when John Paul Jones hoisted this banner above the first American fleet.

## Discussion Leaders

The Freedom School, in its three years of operation, has brought to its students some of this country's outstanding libertarian thinkers and teachers. Sometime during each comprehensive two-week course, at least one well-known exponent of the freedom philosophy will be present to discuss issues with students. This guest will be in addition to the regular instructor.

Special courses will be taught exclusively by the professors in charge unless special arrangements to the contrary are made in advance.

Each of the persons whose name appears below has been in attendance at the school during 1957, 1958, or 1959. Many of these same instructors will be with us in 1960 with possible additions:

Dr. RUTH ALEXANDER, newspaper columnist, lecturer, Canaan, New York

FRANK CHODOROV, editor-author, Berkeley Heights, New Jersey

JAMES L. DOENGES, surgeon, Anderson, Indiana

E. W. (Bill) DYKES, architect, Canton, Ohio

PERCY L. GREAVES, Jr., economist, New York, New York

FLOYD ARTHUR HARPER, Ph. D., economist, Burlingame, California

## Discussion Leaders (contd.)

- HARRY H. HOILES, publisher, Gazette Telegraph, Colorado Springs, Colorado  
R. C. HOILES, president, Freedom Newspapers, Inc., Santa Ana, California  
ROSE WILDER LANE, author, Danbury, Connecticut  
LOUIS G. MILIONE, Jr., director, American Economic Foundation, Philadelphia, Pa.  
WILLIAM A. PATON, professor of economics and accounting, Univ. of Michigan, Ann Arbor, Michigan  
LEONARD E. READ, president, Foundation for Economic Education, Irvington-on-Hudson, New York  
JAMES M. ROGERS, assistant to the president, Ingersoll Milling Machine Co., Rockford, Illinois



Sign at school entrance.

## What Materials Will The Instructors Use?

The comprehensive course will employ three texts which the school will furnish. These are: "Mainspring" by Henry Grady Weaver; "Liberty — A Path To Its Recovery" by F. A. Harper; and "The Law" by Frederic Bastiat.

This course will also feature the "How We Live in America" motion picture series produced by the American Economic Foundation. The series presents the economic facts of life in an easy-to-digest manner, particularly worthy in helping to dispel the Marxian theories.

Material for the special classes will be selected by each instructor. Whatever basic texts are required in each case will be furnished by the school at no additional cost to the student.

## What Clothes Are Necessary?

There will be no formal functions requiring "dressing up." On nights when "open house" is held, ordinary street wear is appropriate. Otherwise, comfortable western clothes are preferable. Students who like horseback riding are encouraged to bring at least one pair of jeans. Sturdy shoes which give support to ankles are necessary if you are interested in either riding or hiking. Bring a bathing suit if you want to go swimming. And remember, though the school doesn't have a pool, a mountain lake is nearby. And the school does have its own small string of fine saddle horses.

Resort wear is in keeping for recreational activities. For class, sport shirts and cotton dresses are suitable, with slacks and sweaters for cooler evenings. Clothing should be warm and serviceable. The elevation of the school is at 7,000 feet in the foothills of the Rockies. Days are warm but evenings are always cool.

Each student, in addition to his own notebook, should equip himself with a flashlight. There are no arc-lights in the forests and mountains.

It is suggested that expensive jewelry, etc., be left at home as there will be no occasion for its use. Also, the school cannot accept responsibility for the loss of valuables.

## What Clothes Are Necessary? (contd.)

However, all blankets, towels, soap and other similar items are furnished. You need to bring only your own PERSONAL things.

Since the school is purposely situated in a remote area to remove the students from ordinary distractions of modern American living, it is advisable to double-check your suitcase to be sure you have the essentials for your personal comfort for the two weeks at the school.



The beautiful wooded campus of the Freedom School. Athletic area is in clearing in center. School and cabins are hidden in the pines at right.

## And About Sightseeing?

It is heartily recommended — but not during the two weeks of the school. The schedule is too strenuous to permit any activities away from the campus.

You may wish to come to Colorado a little earlier, or on your way home you might take in some of the magnificent scenic beauty of the "top of the nation" — for Colorado is the highest of the 48 states — and Colorado Springs is the hub of many unique attractions, including famed Seven Falls, Garden of the Gods, ancient Indian pueblo dwellings, Cave of the Winds, Cog Railway, Cheyenne Mountain zoo, splendid golf courses and, of course, Pikes Peak. All are available, of course . . . but on your own time.



## What About Recreation?

The 320-acre wooded site offers excellent hiking trails. Horses are available for riding. A mountain lake is a short car-ride away. Three hundred days of sunshine each year provide excellent lighting for camera fans.

Best of all will be the companionship of your fellow students as together you pursue the truth concerning man as a free being.



Balcony outside classroom

INSTRUCTORS DURING 1959 CLASSES



DR. RUTH ALEXANDER  
Canaan, New York



PERCY L. GREAVES JR.  
New York, New York



LEONARD E. READ  
Irvington-On-Hudson, N. Y.



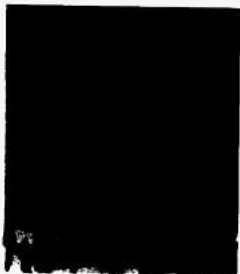
DR. JAMES L. DOENGES  
Anderson, Indiana



JAMES M. ROGERS  
Rockford, Illinois



FRANK CHODOROV  
Berkeley Heights, New Jersey



HARRY H. MOILES  
Colorado Springs, Colo.



DR. V. ORVAL WATTS  
Altadena, Calif.



INSTRUCTORS DURING 1959 CLASSES



ROSE WILDER LANE  
Danbury, Connecticut



ROBERT LEFEVRE  
Freedom School, Colo.



Dr. Kenneth Wells of the Freedom Foundation, Valley Forge, presents Freedom School the George Washington medal, for "outstanding achievement in bringing about a better understanding of the American way of life."

GRADUATE STUDENTS, 1959 CLASSES



DON BATZLER  
Milwaukee, Wis.



ROGER CLAUS  
Madison, Wis.



WILLIAM J. FORD  
Chicago, Ill.



MARY LOU CLAUS  
Madison, Wis.



MRS. MARY E. GHIST  
Florissant, Colo.



FRANCES RAMSEY  
Bloomington, Indiana



ROBERT JENNINGS  
Madison, Wis.



MABELLE ACORN  
Colville, Washington



BESS MIKALSON  
Colville, Washington



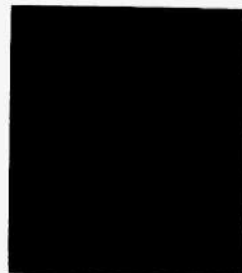
DAN M. JACOBSON  
Sacramento, Calif.



CARL MORSBACH  
Rockford, Illinois



YVONNE NICHOLS  
Colorado Springs, Colo.



RICHARD D. SCHWERMANN  
Milwaukee, Wis.



FRED PETERSEN  
St. Petersburg, Fla.



MARGARET SCHWERMANN  
Milwaukee, Wis.



BRYSON REINHARDT  
Wenatchee, Wash.  
(basic course and  
history course)



DOROTHY REINHARDT  
Wenatchee, Wash.  
(basic course and  
history course)



RICHARD KLABUNDE  
Oshkosh, Wis.



JAMES KOLB  
Edmond, Okla.  
(history)



C. W. ANDERSON  
Milwaukee, Wis.  
(history)



ROBERT J. SUMNERS  
Muskegon, Mich.  
(history)



MONA BEARDSLEE  
Woodstock, Ill.  
(history)



MARY LEE THOMSON  
Alliquipp, Pa.  
(history)



HENRY HAMN  
Milwaukee, Wis.



MILDRED PAUCH  
Emsworth, Pa.



COLLEEN KELLY  
Denver, Colo.



JAMES W. VOLLMAR  
Milwaukee, Wis.



ANN MELKERSEN  
Perry, Ohio



ROBERT C. ADAMS  
Westport, Conn.



LOUIS S. GIBB  
Rockford, Ill.



EUGENE NELSON  
Milwaukee, Wis.



C. WILLIAM ISAACSON  
Milwaukee, Wis.



MAUREEN ISAACSON  
Milwaukee, Wis.



WALTER HUSS  
Salem, Oregon



MILLARD JOHNSON  
Plymouth, Wis.  
(Basic course and economics)



REV. WARREN L. NORTON  
Greeley, Colo.



JOHN V. WATSON  
New York, N. Y.



HELEN O'KEEFE  
Springdale, Ark.



L. E. O'KEEFE  
Springdale, Ark.



ROBERTA TRIESCHMANN  
Milwaukee, Wis.



DEEDE WOODS  
Sioux Falls, S. Dakota



WILLIAM ZABEL  
Sioux Falls, S. Dakota



WILLIAM HELLERMANN  
Milwaukee, Wis.



ROLAND H. HENNRICHS  
Milwaukee, Wis.



J. C. HOLMAN  
North Prairie, Wis.



LEONARD A. TALBOT  
Santa Rosa, Calif.  
Economics



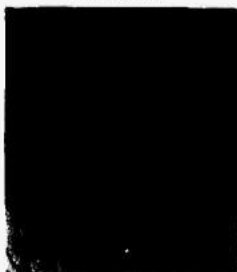
KATHARINE SHERMAN  
Chicago, Ill.  
Economics



WILLIAM M. HOSMER  
San Carlos, Calif.



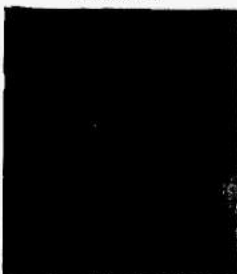
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WARREN D. FRIEBERG  
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Milwaukee, Wis.



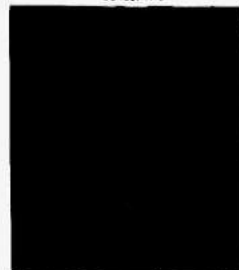
PAUL HIEMENZ  
The Falk Corporation  
Milwaukee, Wis.



EMIL J. KOEPESELL  
Nordberg Manufacturing Co.  
Milwaukee, Wis.



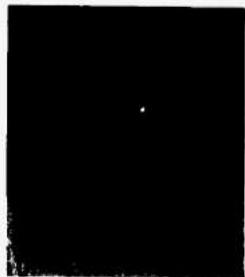
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# What They Said in '63



"I have put off writing you until I thought I could express to you my feelings about my experience at the Freedom School... I must say it was the most enlightening intellectual experience I've ever had."

"To say that being a student at the Freedom School was a joy is saying very little. The course was not only interesting and stimulating, but it gave me a refreshed outlook such as I've never known before."

"I don't believe I've ever met more freedom-loving people who are really making an effort to put freedom first in their lives. Your shining example has been an inspiration to me and an experience I shall never forget."

"It IS better to light one small candle

"I want to extend to you my deepest and sincerest thanks for the knowledge and understanding which you have imparted to me. At this point in my life, my highest value, besides life itself, is truth, and I believe that, in this respect, my attendance at the Freedom School has been the second turning point of my life - the profound philosophical truths which were advanced there will probably be an integral part of my thought for the rest of my life. Thank you again."

"I honestly think that I learned more by attending this School than anything I could have done."

*"The Freedom School has had a profound effect on me... I am indebted to the Freedom School and whoever financed the scholarship I received, for what I believe is the greatest eye-opening experience of my life."*

"I feel like I've had a patch over one eye for 20 years and suddenly part of it's gone!"

"It is with great pleasure that I write to you after those unforgettable days I spent with you and your associates... I need not tell you how deeply this experience affected me. Now you know as well as I do that I had to go through a painful process of erasing some deep-rooted notions I had, but since this was only for my benefit, I just cannot tell you how much I appreciate your splendid effort."

*"This letter is prompted by a desire to again tell you how much enlightenment came to me from attending the Freedom School. It has provided a new and so much easier approach to many problems."*

*"I just wanted you to know and to thank you for your help and clarity of presentation."*

"This course of study has given me a deeper understanding of this definition (of freedom). More important is my understanding of the responsibility any person must assume if he desires freedom for himself."

## MEDICAL LIBRARIAN

"Freedom School clarified many notions that have been vague and illusive in my mind...

"Thank to you, I'm getting things sorted out."

## BUSINESSMAN

"The Freedom School has been the most rewarding two weeks of my life I have ever spent and I will, when able, help someone else to attend.

"I didn't know how much of life was passing me by, and how restricted I had allowed myself to become. Now I must begin the climb upward and carve a notch as large as I am able."

## COLLEGE STUDENT

*"The time I spent at the Freedom School was among the most valuable sections of my life. Never before had I been in a place where I could engage in totally open discussion with people who were as deeply excited about liberty as I am. It was a truly outstanding experience."*



**Published by Pine Tree Press**

Freedom School, Box 165, Colorado Springs, Colorado



1965 BULLETIN

FREEDOM SCHOOL

Box 100 Colorado Springs, Colorado



**Robert LeFevre**

Robert LeFevre is founder-president of Freedom School (founded 1956). He is editor, Colorado Springs Gazette Telegraph, one of 12 Freedom Newspapers, which publish his editorials.

His books include "The Nature of Man and His Government," "This Bread Is Mine" and "Constitutional Government Today in Soviet Russia."

He is a noted speaker specializing in the field of human liberty.

## *Image America*

When a man looks in a mirror, he sees an image of himself. It is rarely the same image others will see when they look at him. He sees himself through eyes that will not violate his psyche. Others have a colder, more analytical, perhaps a more objective gaze.

When a man looks at his country, he sees an image, too. It is an image formed of many things both real and fanciful. He sees his country through eyes that understand and love and know the heritage of history and the perspective of time. And his eyes do not criticize what he sees, for if there are flaws, he excuses them in his heart and brushes them aside.

But others, looking from afar, do not see the same image. They excuse nothing. They are apt to be cold, and calculating, and often far more objective than the enraptured local gaze.

A few centuries ago America was not a "New Frontier" or a "New Deal." It was a New World. To the downtrodden of every nation and clime, it rose like a rainbow of hope over the world. In America, a man could be free. There was no government to tax and regulate and grind him into the earth. For in America we recognized that every man, regardless of color, creed, nationality or political situation, had precisely the same rights.

But in recent years, those looking at us from afar do not see a people so blessed. Indeed, they can hardly see the populace at all for overshadowing the land has arisen a monstrous government that dominates our economic efforts, intrudes into our personal lives, taxes us at every turn and regulates our comings and goings. And most of us are so protected and coddled by this well-meaning and semi-efficient bureaucracy that we cannot grasp the change it has made in the image of America in foreign eyes.

Image America is not what it was. This is no longer the land of the free, so much as it is the land of the government fee. Our military might invokes terror; our grandiose gestures with foreign handouts inspire distrust among the thoughtful both at home and abroad. Never have the principles of freedom, of self-reliance, of equality of rights been so important; never have they been more neglected.

In the spirit of understanding ourselves, of re-establishing standards of high purpose and noble resolve, let us come and study together.

# *Freedom School*

The Freedom School is in Colorado about halfway between Colorado Springs and Denver. It nestles in a setting of tall Douglas firs in the foothills of the Rampart Range of the Rockies. The school buildings are constructed of logs which provide an early American charm and atmosphere.

The 526-acre campus has an elevation of 7,000 feet and the heavily wooded hills rise sharply as one proceeds from one building to the next.

It is in this sylvan setting, away from normal distractions, that the student can pursue a course of fascinating study.

As the student probes human action philosophically, historically, economically, politically, ethically and morally, he will be stirred as he sees the importance of private ownership of property and its relation to liberty. He will find no conflict between highest moral beliefs and economic understanding in a modern, intelligent philosophy of individualism.

The student will discover that man's basic problem has always been one of survival. He will trace man beginning in savage times, and he will sweep through history examining, in detail, the brief eras of freedom which brought material well-being to man. The economics of the Industrial Revolution will be studied as will the new ideas which emanated from the American colonies to engulf the rest of the literate world.

The student will discover new intellectual trails to follow. He will be introduced to concepts that are rarely considered or discussed. Yet, these concepts are based on self-evident truths. The student will not be indoctrinated to a predetermined view; instead, he will be aided in a re-discovery of eternal principles. The student will be called upon to apply these principles with logic and reason. To learn who is a "villain" is not so important as to understand the nature of villainy, and in understanding, to resolve not to engage in villainy.

Freedom is an exciting study and its understanding brings about a self-responsible maturity.

Classwork begins daily at 1:00 p.m. and continues until 5:00 p.m., when the student has a free hour before dinner. Evening classes start at 7:00 p.m. and conclude at 9:00 p.m.

Breakfast is served at 7:30 a.m., after which the student is free to go horseback riding or engage in any of the sport activities provided at the school. There is a fine libertarian library with more than 4,200 volumes.

Weather permitting, luncheon is held out-of-doors, as is the famous Sunday barbecue breakfast. Meals are served informally in the western tradition of hearty and nourishing food. Many days of sunshine each year provide excellent lighting for camera fans.

## Comprehensive Course

This is an intensive, hard-hitting course of general instruction which is useful to any individual of mature outlook who wishes to explore and discuss some of the basic questions of our time. The banalities of socialism are exposed. Our heritage of individual liberty and the philosophy of freedom and free enterprise are openly discussed. This course is particularly useful for instructors, ministers, editors, commentators, columnists — those concerned with the dissemination of ideas. It is also well adapted for the businessman or for serious-minded students generally.

The Comprehensive Course is open to men and women, regardless of present academic rating, who are willing to work and apply themselves in a pursuit of philosophic and economic truths.

To insure your reservation, send your enrollment application promptly to the Freedom School, Box 165, Colorado Springs, Colorado.

*(The 1964 Annual is available upon request.)*

## Executive Session

This is a special and definitive course of instruction reserved for executives only.

The instruction in this 6-day period will place special emphasis upon economic problems to be found in today's business and industrial operations.

Write for illustrated booklet. Do it today. Space is limited and only a few carefully selected executives are chosen each year.

This course is more intensive than the Comprehensive Course and is particularly adapted to the executive who is somewhat familiar with management and labor relations problems.

## Workshop

The 1965 Workshop is a four-day seminar, July 12-17, reserved for graduates of Freedom School.

The task of the 1965 Workshop will be: TO DRAFT A CONSTITUTION IN FULL HARMONY WITH THE DECLARATION OF INDEPENDENCE, AND THE PRINCIPLES OF PRIVATE PROPERTY.

Graduates attending the 1965 Workshop will be called upon to work together in the preparation of a constitution. \$100 will be awarded to the graduate who, in the opinion of judges, makes the most constructive and important contributions to this project.

Preparation of a sample constitution beforehand will not be required but such preparation will be considered as contributing to the over-all competitive effort.

Full expenses for the Workshop will be \$60, which includes room and board, registration fee and all other costs of attending. Only those holding certificates of proficiency from Freedom School will be admitted.

To insure your reservation, send your enrollment application promptly to the Freedom School, Box 165, Colorado Springs, Colorado.

## Graduate Forum in Freedom

A special advanced seminar for graduate students only will be conducted at Freedom School during a two-week period from June 27 to July 10. This will be a Socratic Forum which will examine a number of the more obscure and complex ideas arising from the study of liberty. This will be the first such session ever conducted and only those who are seriously concerned with a deep understanding of liberty and the problems faced in attaining it, are sought as enrollees.



# Scholarships

Scholarships are available for the Comprehensive Course only.

Full scholarships are available on the basis of a competitive examination. These examinations will be mailed from the Freedom School upon request beginning January 11. All competitive examinations will be judged the week of April 12, 1965, and awards will be announced thereafter. All applications for competitive scholarships must be received by the school prior to April 1, 1965. Winners will receive full tuition for any Comprehensive Course they select, covering room and board, books, instruction, recreation, and so on.

Address any questions concerning scholarship assistance to the registrar.

Full-tuition scholarships will be presented to 1965 winners of the Freedom School competitive examination from:

*The Arthur M. Hyde Foundation*  
*The Rose Wulder Lane Scholarship Fund*  
*The Spruille Braden Scholarship Fund*  
*The R. B. Snowden Scholarship Fund*  
*The Freedom School Alumni Scholarship Fund*  
*The Lynn Vaden Memorial Scholarship Fund*

and from other interested groups and individuals.

NOTE: The school does not provide scholarships for the Workshop, the Executive Session, or the Graduate Session.

Individuals who are interested in promoting sound economic education, who wish to aid long-range efforts in support of free enterprise, whether or not they are personally able to come to the school, are invited to contribute one or more full-time scholarships. Some make this a yearly pledge with quarterly or monthly payments.

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## 1965 Schedule

Freedom School, Box 165, Colorado Springs, Colorado

Instruction for the Comprehensive Course begins Sunday night and ends Friday night 12 days later. Students are returned to Colorado Springs Saturday morning.

Instruction for the Executive Session begins Sunday night and ends the following Friday night. Saturday morning the executives are driven to Colorado Springs.

A minimum of six hours daily is spent in afternoon and evening classroom work. Mornings are devoted to study, recreation and free time.

The following is the schedule for the 1965 season:

May 16-22 .....	Executive
May 23-29 .....	Executive
May 30 - June 12 .....	Comprehensive
June 13-26 .....	Comprehensive
June 27 - July 10 .....	Graduate*
July 12-17 .....	Workshop*
July 18-24 .....	Executive
July 25 - Aug. 7 .....	Comprehensive
Aug. 8-21 .....	Comprehensive
Aug. 22 - Sept. 4 .....	Comprehensive
Sept. 5-18 .....	Comprehensive
Sept. 19-25 .....	Executive
Sept. 26 - Oct. 2 .....	Executive
Oct. 17-23 .....	Executive
Nov. 7-13 .....	Executive
Dec. 5-11 .....	Executive

\*(Graduates only)

## Enrollment

The school is particularly designed for the enrollment of businessmen, executives, branch managers, department heads and others who carry the burden of free enterprise. Special courses limited to executives have been provided. However, executives may also enroll in any of the other courses offered.

The school is eager to attract young men and women who are at least 16 years of age and who have a mature outlook. Any man or woman is eligible who is concerned with the conflicting philosophies apparent in our society and who wishes to study the economic truths respecting these philosophies. Prior scholastic achievement is not necessary.

The directors will make every effort to place applicants in courses with enrollees of similar backgrounds and interests. The right to approve or reject applications for enrollment is unconditionally reserved by the Board of Directors.

## Enrollment Procedure

Make use of the enclosed enrollment form. Await confirmation of your enrollment. We will be as prompt as possible.

Enrollment agreements are made for the FULL SESSION. No reduction or refund is made where a student withdraws during the session or is absent for part of the session, unless upon certification of a physician.

The school reserves the right to ask the withdrawal of a student whose health, in the judgment of the school's medical advisor, is such as to endanger the student himself or the other students; or of a student who, in the opinion of the administration, employs conduct which is disruptive to the class work.



## Tuition

Executive Session (one week only)	\$200.00
Comprehensive Course (two weeks)	\$275.00
Graduate Forum	\$275.00
Workshop	\$ 60.00

NOTE: Scholarships are available for the Comprehensive Courses only.

### WHAT TUITION COVERS

Whether the student pays his own tuition or obtains a scholarship, all tuitions listed are full-expense tuitions. There are NO extras required.

Tuition includes transportation to the school from Colorado Springs, Colorado, and return to Colorado Springs. It includes all meals and lodging while at the school. It covers all costs of instruction and most recreation, including horseback riding.

Students wishing to buy extra books, or photographs of the scenery, do so at their own expense. Students may wish to provide themselves with a permanent notebook before they arrive.

Stone Canyon in the Rampart Range



## School Support

To begin with, the school is not supported by tax money or by government handouts.

Income comes from tuition paid by students. The school receives grants, contributions and benefactions from individual Americans. It has several scholarship funds which assist in providing tuition for students. It receives assistance from certain business and professional groups, and has been remembered in several last wills and testaments.

Contributions to the Freedom School, Inc., are deductible in computing net income subject to federal income tax.

Site of the Freedom School



## Transportation

Make your travel arrangements to come to Colorado Springs. It is serviced by leading airlines, bus and railroad companies. The school management will not guarantee to pick up or deliver students at any other destinations.

You will receive a letter in advance of your coming designating the place where the school cars will meet students in Colorado Springs by 5 p.m. on the Sunday your course begins. You will be returned to this same place by 10:30 a.m. on the Saturday morning following the conclusion of the course.

You will be welcomed, on your arrival, with a delicious dinner. After dining all students meet in the classroom at 7:30 p.m. for their first course of instruction. Class will adjourn at approximately 9 p.m. for a first night's sleep in the pine-scented foothills of the Rocky Mountains.

## Accommodations

The Freedom School is placed in a remote setting of woodland beauty.

Accommodations are delightful and fully modern. Buildings are finished in natural logs to provide an atmosphere of early American simplicity. Most rooms accommodate two students. There are ample porches, desks and chairs for study or relaxation.

## Child Care

Arrangements may be made for the care of children under 16 while their parents attend Freedom School.

The children will stay at the home of Mr. and Mrs. Robert Rapp, who have a working ranch of about 2500 acres. Bob Rapp is one of the directors of the school.

On a day-by-day basis the fee is \$5.00 per day. Children under three years of age, \$30 per week; above three years of age, \$25 per week.

The parents of infants requiring special foods are asked to provide the necessary diet, or special clothing.



## *Clothes*

Other than on graduation night when "open house" is held, western clothes are preferable. Students who like horseback riding are encouraged to bring at least one pair of jeans. Sturdy shoes which give support to ankles are necessary if you are interested in either riding or hiking.

Resort wear is in keeping for recreational activities. For class, sport shirts and cotton dresses are suitable, with slacks and sweaters for cooler evenings. Clothes should be warm and serviceable. The elevation of the school is at 7,000 feet in the foothills of the Rockies. Days are warm but the evenings are cool.

On nights when "open house" is held, ordinary street wear is appropriate.

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## *Recreation*

A string of fine saddle horses is provided for student recreation. In addition, facilities for volley ball, badminton, horseshoe pitching, archery, pocket billiards and other informal sports are provided.

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## *Philosophy*

The Freedom School provides an intellectual avenue toward economic truths. From the primary and basic definitions of truth and freedom, the student moves rapidly through the philosophy of socialism, communism, and interventionism to individualism.

The course of instruction is intensive and demanding. It isn't a "snap" affair. Ideas presented are far reaching and challenging. To complete the course successfully, it is not necessary to agree with the points of view offered. But individual effort is necessary even though conformity is neither required nor sought.

## *Accreditation*

The school does not issue credits or diplomas for its two-week courses. Certificates of proficiency are presented to those who successfully complete these courses. No certificates are awarded during Workshop attendance.

## *Publications*

The school has a brochure (yours for the asking) listing a number of publications and recommended books. In addition, the PINE TREE PRESS issues a quarterly journal containing essays, articles and reviews. Subscription price is \$7.50 annually. There is also a monthly Newsletter containing items of interest to those concerned with the school and the activities of its graduates. This will be sent to you at your request without charge. Additionally, PINE TREE PRESS publishes occasional brief pamphlets, speeches and articles of interest.



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## Academic Advisory Board





## *Alumni*

The Freedom School has graduated approximately 730 students of liberty since its founding nine years ago. These graduates include business and professional men and women, students and housewives.

Freedom School graduates have found many ways to apply the philosophy of freedom, including: establishing private elementary and secondary schools; conducting local study groups and seminars; joining or initiating college publications,

as well as other privately sponsored publications explaining liberty; founding and operating private businesses, and keeping them private; and applying in their daily lives the morality of freedom.

In order to facilitate communication between graduates and the Freedom School, an Alumni Office has been established. This Alumni Office publishes a monthly newsletter, mailed to those individuals interested in education for liberty. The Newsletter contains information about the school and also news notes concerning the activities of graduates. If you have items of interest for this Newsletter, please address them to the Alumni Office, care of Freedom School, and should you miss receiving your copy, let us know.



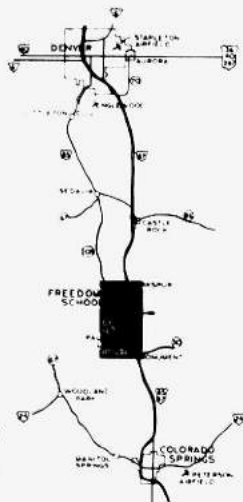
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## Freedom School Story

In the fall of 1955, Mr. and Mrs. Robert LeFevre bought the original 320-acre site for the Freedom School. The LeFevres, their son, and the present school treasurer, registrar, and librarian moved into yellow frame cabins located near the banks of Plum Creek, which winds its way down Stone Canyon.

Mrs. LeFevre stayed on the property while the entire future staff worked in Colorado Springs and Denver. Each returned to the mountain home at night after work to take on the task of building, with his own hands, a school. All paid board and room to the school.

It was these payments which, month after month, added up to enough money so that logs and cement could be bought. To tell others about the school, a direct mail program was started.

The school was incorporated, in 1956, as a non-profit, educational institution. A four-figure gift

from Mr. Reno Sales in April, 1956, convinced the staff that others felt as they did.

Volunteers came from nearby communities to help with the construction and finally, on June 3, 1957, the school opened for the first class. Four students were enrolled.

Small contributions trickled into the Freedom School. When these were added to the money the staff paid for board and room, a small dormitory building for four students could be constructed (Deer Haven).

It was during the construction of another dormitory cabin (Tall Pines) that Freedom School was remembered in the will of Mrs. Elizabeth Nicklaus ... the first really substantial money the school had received. Part of this money made possible a new two-story building (Reno Sales Lodge), which contained a classroom and accommodations for eight students.

Today most of the staff members work full time at the school. Nine additional people have joined the permanent staff and three buildings have been added to the school complex, the largest of which is the three-storied Rose Wilder Lane Hall. The building is named in honor of Rose Wilder Lane, author of "The Discovery of Freedom", who in the early development of the school made a crucial mortgage payment.

As of October, 1964, over 730 students had completed courses at the Freedom School. In addition, Mr. LeFevre has talked before groups across the country and conducted special executive seminars on and off campus.

The president is looking forward to the day when there will be a four-year liberal arts college and graduate school on the present 526-acre site located in the rugged foothills of the Rockies.

The Freedom School complex at present covers approximately twenty acres of its heavily wooded 526-acre campus. From a valley floor of 7,000 feet, the campus rises sharply with attractive lodges set at different levels. Eleven verandas give the student a panoramic view of distant buttes of the western plains or rapidly rising hillsides studded with towering pines.

Imaginatively constructed log buildings, with distinctly modern facilities, offer the student an appropriate setting for philosophical inquiry.

## Rampart College Graduate School

For freedom to exist, major reliance must be placed upon private and independent educational facilities.

To educate in freedom, teachers must be developed who are imbued with the spirit of liberty.

Rampart College Graduate School is dedicated to providing this kind of teacher . . .

*Without the independent school, the teacher is lost;  
Without the independent teacher, the student is lost;  
Without the independent student, the future is lost.*

Emphasis on the meaning of freedom is primary. There must be a climate in which any idea can be discussed in terms of principles which have been discovered yet

Proposed Reno Sales Hall . . . Rampart College  
Graduate School Academic Building

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which are always subject to challenge. There must be no administrative curtailment of inquiry.

Through such a center, devoted to educational excellence, men can emerge to meet the challenge of ideas predominant in today's leading colleges and universities.

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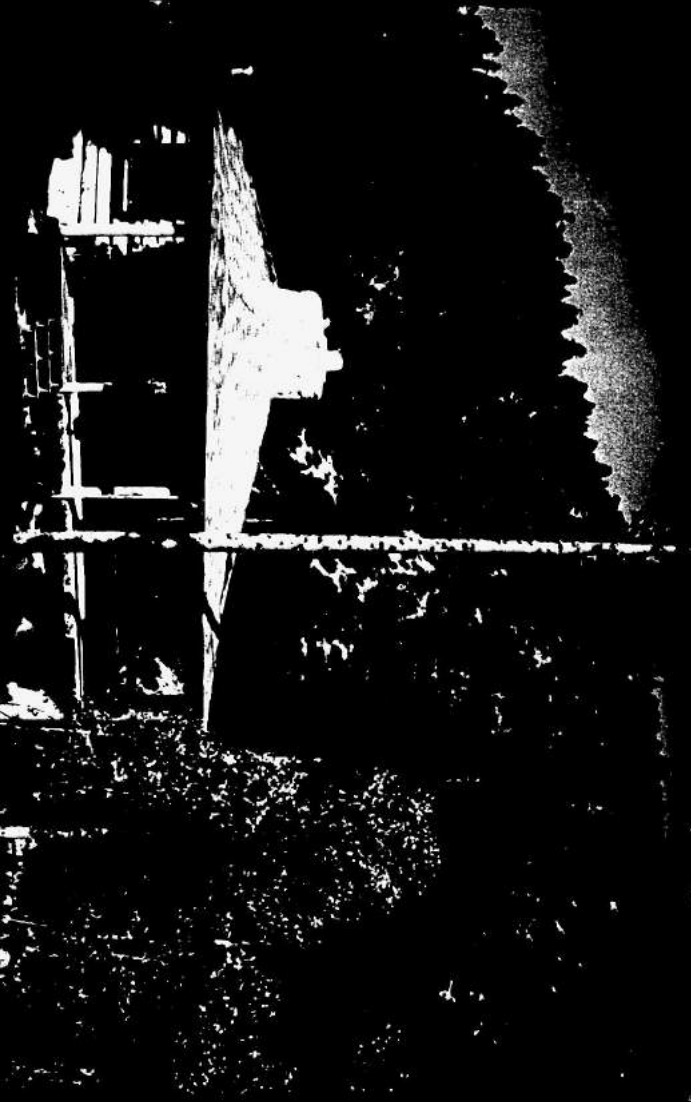
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SOCIAL DOCUMENTS

# Alaska's Second Disaster



FEB



JOE HALM

Mr. Joe Halm is an airlines captain with the Alaska Flag Line. His home is in Anchorage, Alaska, in Turnagain By the Sea—recently brought to worldwide attention as the area of fine homes severely damaged by the Alaskan earthquake.

A native of Montana, he served two years in Alaska as flight test engineering officer. There he decided to make his home, in what he considered "the last great land of freedom and opportunity."

This is his story of the earthquake, and the days that followed—a story not previously published in newspapers or magazines, or broadcast on radio or television. It differs greatly from the "official" reports.

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HELLO, THERE, this is Joe Halm speaking. By this time you have become saturated with news and stories of the great Alaskan earthquake of Good Friday, March 27, 1964, but I cannot let the occasion pass into history without recording some of my own feelings and observations, lest they become lost in the more glamorous din and clatter from news media far more experienced in being dramatic than I am. I hope you will find it interesting.

Speaking of the private sector in Anchorage, the most severely damaged was the beautiful residential area known as Turnagain By the Sea, an area envisioned many years ago by the organizer of the Alaskan Territorial Guard at the very time that he was creating a great warning service against enemy attack through skilled use of the eyes and ears of the native population of Alaska. This man was Colonel M. R. Marston, as he was known to the military; affectionately known as Muk Tuk Marston to Alaskan natives; and later to all Alaskans as Muk Tuk.

At any rate, it was in 1943 when I was flying the colonel around Alaska on occasion, hauling guns into Unalakleet, blankets to Nome, or mastodon tusks to the natives of Galena, that he described to me a beautiful 160 acres of level and fertile land, timbered with great spruce and birch trees, overlooking the Cook Inlet near Anchorage.

He told me the story of the time that Captain Cook sailed up what is now the Cook Inlet, past Anchorage, looking for a north-west passage. Captain Cook sailed up into the Kinnik River, turned around, and back down past Anchorage he came, turning sharply to the east up another great waterway. As he proceeded up this new arm of water, his soundings became less and less, and he said, "We turn again." And this waterway has been Turnagain ever since.

And so it was that my friend Muk Tuk described to me, back in the year of 1943, the beautiful land he was to develop that would bring fine families to Alaska, that would attract the fine families in Alaska, to

a residential development that would be second to none.

In the years that followed it came to pass. Many hundreds of families came to live in Turnagain By the Sea, as well as on the other three sides of the 160 acres. On the bluff overlooking Cook Inlet toward Mt. McKinley, in the towering Alaska Range beyond, were built Anchorage's most exclusive homes.

It was in this area that major private damage was inflicted by this great earthquake. There were four or five minutes of severe shaking, with the ground actually rolling in waves, as upon the sea. Along the bluff areas of Turnagain, land began sloughing off into Cook Inlet. The ground still being frozen at that time of year, great sections of earth, trees and houses still on them, drifted off to and into the inlet. Great fissures opened up in the earth, as it would between ice cakes on the water, and in some cases entire houses fell into these fissures. The consistency of the soil being mostly sand, in many cases the sand again filled the giant cracks, burying whatever had fallen in, be it house, property, car, and in a sad case or two, people were actually buried. And then it was over.

Power was off, water and sewer lines broken, gas mains cut off. Warnings of tidal waves drove many from their homes to higher ground for the night. The next day, many were back, sweeping up the broken glass, picking through the wreckage, moving furniture that would be salvageable, beginning to resume life anew — to pick up a mess such as only God can create, and which no one can understand, but most sturdy Alaskans can accept.

Many stories began being told of countless humorous happenings. There was already too much destruction and depression, and people were forcing themselves to see the other side. There had to be another side, and they had to see that other side.

I have a story or two for you. One lady, who was a fairly newcomer to Anchorage, was in a local bookstore at the time of the quake. As the earth started to roll, she looked around rather alarmed, but was reassured when a man standing nearby said calmly, "It's all right. We have these all of the time." The floor heaved violently. The lady was thrown to the floor amidst books and other falling

objects. Bravely, she got back to her feet, gripped firmly a swaying table and said, "I just don't see how you Alaskans can stand this happening all of the time."

Another case: A former neighbor of mine, Nelson, was on his way home from work. He stopped in a large Safeway parking lot. He had just left his truck when the earth began shaking. He observed a lady having difficulty walking on the unsteady ground, and she finally turned to lean heavily on the front end of an adjacent vehicle and hang on. Nelson was unable to get to her and offer assistance, as the ground was rolling heavily and the cars were bouncing around in a vicious fashion. As soon as it was over, however, he stepped quickly to her side, took her arm, and asked, "Are you all right?"

"Oh, yes," she replied. "Ever since I had that concussion a year ago, I go through these dizzy spells every so often, but I'm all right now, thank you."

Perhaps a more complicated bit of humor came from a man who was taking a bath at the time of the quake. The story has several components, involving a Siamese cat, a large stone fireplace in his living room with outcroppings of stone, his large picture window looking out onto the street, and the fact that his wife was at the neighbor's at the time of the quake.

As the quake progressed, he ran out into the living room to watch events through his picture window. Realizing he was in the nude, he knelt down in front of the fireplace and continued to watch through the picture window. He had not noted the Siamese cat up on one of the fireplace outcroppings. The cat became hysterical, leaped upon the man's bare rear end with all claws bared. The man reared straight up in the air, slamming his head onto an outcropping of the fireplace and fell unconscious upon his living room floor.

As soon as the quake subsided, his wife came home, found him unconscious upon the floor, his behind bleeding, and screamed for an ambulance. He was just coming to when he found himself being rolled upon a stretcher, and he tried to explain, but was ignored by the efficient stretcher crew, who each grabbed one end of the stretcher and ran out the door with him. In their haste, they slipped on the ice and down they went, throwing the man off



the stretcher and breaking his leg in the process. A clawed rear end, a terrific blow on the head, and a broken leg, and all because he was taking a bath at the time of the quake.

So much for the humor, although there were many more such stories to cheer the people along as they worked in far less humorous circumstances.

Other happenings were very interesting, though not necessarily humorous. For example, the National Guard was still in uniform from its exercises of the day and was able to respond instantly to guard duty, in which they gave an excellent performance.

The Salvation Army leaped into action with amazing agility in the care and the feeding of many, an organization not usually thought of as a leader in this particular type of activity.

And in the days that followed, other things became apparent. With the giant bureaucracy of the Federal Aviation Agency temporarily knocked out of service, the unhampered pilots and airlines were able to do a tremendous and an efficient job of transporting in all types of mercy missions and activities. It was not until the FAA got back into control that the efficiency began to slow down again, and became bogged down in regulation and red tape and channels, but the good and the necessary had already been performed, and, curiously, almost without incident.

But by now a new cry was seeping out. "Help, oh Washington, help!" Now, just where this cry was coming from, no one was quite sure. As I talked with many of my friends and neighbors — those most sorely affected — I was even less sure where the whimpering and bleating was coming from. These were brave people who tended to minimize the damage to their properties and were voiceful of how fortunate they had been in being spared destruction that could have been so much worse.

I continued to wonder where the other voice was coming from. No one really knows, but it must be coming from either one of two people. It was either from those who felt a sense of guilt that their loss was minimal or non-existent compared to others, or perhaps from those who could envision tremendous potential gain in the giant federal spending that could be much easier brought about now

that there had been a great emotional buildup preceding the clamor for aid.

This was the *second major disaster* descending upon Alaska. Bureaucratic experts from all over were flocking into Alaska, making big, momentous, irresponsible or else non-committal statements, and then leaving. They had always wanted an excuse to come to Alaska, but some of the less responsible ones were inflicting heavy damage to our area. Geologists' reports were tying up our living area. Someone was running around putting signs on houses and condemning them. Others were saying that all Turnagain would have to be evacuated. The alarmed city of Anchorage ground to a halt as far as restoring the broken water mains and other facilities.

Now, here is an example of most arrogant, bureaucratic domination. It invades the individual's private land, it tells him he cannot live in his own home, it tells him he must go and live elsewhere. Now, where are we going to go? This is our home, and we are going to live here, and we are serving notice here and now that we have no intention of leaving. But you see, it is the more difficult today because we thought a few years ago that a little bureaucratic control in exchange for lower interest payments on our loan or other federal gratuities was desirable. Now we find bureaucracy invading our home and moving us out. It is high time we were waking up.

Senator Clinton Anderson, on direction of President Johnson, came to Anchorage to see what was needed, and he spoke for a considerable period of time in true political fashion. Then the meeting was open to questioning. The first, and only, question of significance came immediately.

"Senator, what do you suggest for a man who wants to help himself?" the man asked. "I have a home, it has slid off the bluff, and I want to move it before it is lost. I cannot find anyone with the authority to let me move my house to safer ground. I have the house mover ready, I will pay for the move myself, and I have a lot to put the house on. How do I get permission to move my house?"

Of course, this is the problem. There is no answer. There is no answer because action by an individual in taking care of himself is never considered in any bureaucratic line of thinking. The individual, instead of being en-

couraged to act on his own, is so encumbered and browbeaten by the full forces of bureaucratic domination and red tape, it is a rare individual who can stand up under the stress.

Now the governor's office has caused a form to be printed and advertised in the daily papers entitled, "Estimates of Disaster Damage for the Governor's Report." It asked only private property owners to submit this form, presumably to estimate their own damage, and it asked the legal description of the land, the owner's name, the owner's address, estimated value of real property before the disaster, estimated value of real property after the disaster, original amount of the mortgage, the amount of outstanding mortgage to date, where the payments are made, the type of real property — whether it be residential, commercial, agricultural, industrial or other — the loan number, estimated loss of personal property, brief description of personal property, and then it said to describe the damage, and provided a place for your signature. Down at the bottom, it said, "Note: This form must be completed and returned to the Governor's office, Anchorage, Alaska, Pouch 7000, on or before April 28, 1964."

Now, nowhere did it define any authority for such estimates. I am not an authority and quite unable to estimate how many thousands of dollars' damage I have to my Turnagain home. I further fail to see my damage is anyone's business but my own. However, it did say the form must be completed, and so I answered it in this way:

"Dear Governor: When asking a report of disaster damage without an impartial survey, it is quite likely the figure arrived at would be a rather generous assessment, especially in the view that its ultimate use would be the tool for forceful extraction of compensation for losses from our fellow Americans. It is beyond mortal comprehension why Almighty God has seen fit to inflict such catastrophic loss of life and property upon certain individuals, both inside and outside of Alaska, through the medium of the Good Friday earthquake. As is always true in acts of God, damage inflicted was through the entire spectrum, from the broken jelly glass, the lost home, the mangled bodies, to death itself. We were not equal before, we were not equal after. It is beyond my personal comprehension

just why my property has received its particular substantial proportionment of damage, but there is one thing that I do know: My loss is my responsibility alone; not that of any other person, agency, or bureau. I have no right to go whimpering to my fellow American with the demand to reimburse me for that which God has seen fit to take away, because any other action would not be in good conscience, and would make me forever ashamed to be an Alaskan. I respectfully submit my damage report in blank." I drew a diagonal line through the form and I signed it, leaving it blank.

Well, you see, when we ask assistance from the federal government, we ask for more control by the federal government. When we finance a home under FHA, we are powerless to dispose of it, to move it, or to take any action whatsoever, without first having the authorization handed down from Washington. When we deal with a grant or assistance from any agency, we immediately become the subject of government to that particular extent.

And now we have puppets running around with red signs, telling us where we can live and where we cannot live, forcefully evicting us from land to which we hold title. Oh, where has America gone when such as this can happen? Perhaps, more important, how has it happened?

If we feel we will be granted government favor of money or otherwise that is denied our fellowman, it draws an affirmative response, and we yield to the deceitful siren of bureaucracy. It is not until we find our entire life bound by this monster that we awaken to the fact that we are no longer free in our sacred domain, that we cry out with righteous indignation about the encroachment upon our liberties, but is not any infraction equal to any other or all infractions? What difference the name or the make of the chain that binds us?

And now we find our hand is out further than ever. Our bleating and whimpering is rocking an entire nation. "Oh, please, ever-benevolent government, forge for us another chain in the form of another new agency or bureau!"

Our sympathies go out, of course, to all those who suffered loss in our great disaster, but by what possible stroke of the imagination can we justify forcing some of the American

people to reimburse others for their losses? For those who wish to give, the reward is a depth and a warmth of feeling that can be experienced in no other way; and for those receiving, there is the true feeling of gratitude and love, Americans one for another, that binds us into an invincible people.

But gratuities handed down by an unfeeling, wasteful and extravagant bureaucracy can give rise only to the feelings of greed, jealousy and resentment; the clamoring for more, not an appreciation for any.

And yet it is appalling the extent to which we have already gone. We experience the constant din from radio and TV, blaring headlines, and page upon page upon page of print, even handed down by our churches, urging the destruction of the very soul of the individual. Private contributions receive a three-inch column on the back page, while the actions of bureaucracy receive three-inch, front-page headlines.

I proudly oppose this sort of contrary representation, as I believe does every thinking American. It is not just my right to take this stand; indeed, it is my obligation to God and country.

We have faced insurmountable odds before, and Alaskans have a new and golden opportunity, right now, to provide a sorely needed leadership in bringing America back to the people. If only we would have the vision and the courage to see it, and take advantage of the powerful wedge that God has given us. Perhaps the help we really need is a disaster in some other part of the country to get rid of this horde of bureaucratic experts, so we can set about our business of rebuilding Alaska.

And that is it. You have just listened to my personal commentary on the great Alaskan earthquake, and I am sure you have found it to be somewhat different than most.

If you think I sound prejudiced, you are right, absolutely right. The reason we came to Alaska in the first place was to escape bureaucratic domination and control. If I do not fight for my freedom here and I lose it, where else can I go where there still exists an unfettered land of freedom and opportunity?

This is Joe Halm, Turnagain By the Sea, Anchorage.

*Thank you for listening*

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**A RIFT  
BETWEEN  
FRIENDS**

in the  
**War of Ideas**

Editor's note: George and Martha are real persons although these are not their real names. The letter addressed to them was written by a graduate of Freedom School and is reproduced in this manner with the permission of the author.

We consider this letter one of the finest we have ever read and hope that you will read it and think deeply about the keenly personal nature of this struggle for the minds of men.

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# Freedom School

## MEMORANDUM

To: Mr. Ellsworth  
From: Grant W. Corby, Jr.  
Director of Development

The enclosed letter printed in booklet form was written by a graduate of the Freedom School. Its author is a physician, and the letter was originally addressed to a close relative of his.

I thought you might enjoy reading it.



Dear George and Martha,

I am deeply disturbed by our conversation last night, and just as concerned as I know both of you must be. It seems incredible, after having been so close to you during all the years, that we should now disagree so sharply, that the gulf between us, of which you spoke, should now become almost uncrossable.

I am filled with an inexpressible sorrow that this must be so. Yet, the realization is that it is so—the realization that in the days to come (days which I face with a sense of foreboding and dread) the gulf must inevitably widen unless we can find some means by which we can meet or talk to each other with mutual understanding and respect. In a world like this, it is no longer possible (at least for me) to maintain friendships, loyalties or even family relationships which are based on the superficialities and trivialities characterized by cocktail conversation while underneath we maintain a total opposition to each other upon fundamental problems which concern our very existence.

Oddly enough, and sadly, neither of you disagrees with me on these fundamentals. Actually, we agree. Yet, paradoxically, the gulf between us exists and widens. How can this be?

I say to you—"We believe that each of us must be responsible for his acts, and his life; that unless each individual is responsible and held responsible for his actions by his fellows, that neither the individual nor his social group can ever achieve anything worthwhile." You say—"Of course, that is true. We all know that."

I say—"I must teach my children responsibility. I must teach them values. I must give them a moral code by which they can determine and judge what is right and what is wrong. I must teach them to respect their own lives and their own property and the property and lives of others. I must teach them that they deserve only what they earn, and that what they achieve can only be done through education, self-discipline and

the maximum development of their own ability. I must discipline them in these matters so that they may achieve, as adults, the self-discipline which is absolutely imperative to any human if he is to become a responsible and self-respecting being. I must teach them these things because these are the attributes from which arise all that is noble in man, and which give him what we call human dignity, incentive, understanding and compassion." In all this I know that each of you will most definitely and sincerely agree.

I say further "What is true for my children is true for all children, that if most of the citizens of the community, or of the state (nation) do not follow these same principles, then the community and the nation cannot achieve anything but chaos which no amount of law and order can control." In this, too, I am sure you will agree with me.

Yet, and this is the crux of the matter, when I say further that "government (that is the policy and beliefs of men in government today) is systematically destroying every one of these concepts," (it is unimportant whether intentional or unintentional) then it is at this point that the curtain comes down, and the gulf between us begins. "Politics"—you say, and that is your whole and only answer. Without further thought you close the doors of your minds to any further suggestion and dismiss the whole thing with that one single word—"politics." Then as an afterthought, and perhaps regretfully, but with what is to me a terrifying display of infallible self-assurance, you apply the label, Extremist? Reactionary? No further thought is required. Case dismissed.

I cry out to you in anguish and frustration and despair "It is so much more than that. I only want to live. Is that politics?" I only want you to understand that we cannot live as decent human beings much longer, if we are to be deprived of our responsibility, our property and our moral code. Is that just politics?" But the door is closed. I cannot reach you. "It cannot happen here in this great country," you say, and the curtain falls.

Let me state my position as briefly and as bluntly as I can. For as long as you believe in the individual human values and rights I have outlined, but insist, out of blind faith and loyalty alone, on sanctioning a group whose every action, if you would but shed your blindness, is dedicated to the destruction of those rights and values, for as long as you make no effort to understand what this revolution which convulses the world is all about, but content yourself with faith in one group and labeling of the other, for just that long the gulf between us must remain and become always wider.

The reason that this is true should be perfectly clear. It is by your sanction and your easy label, yours and millions of others just like you, that you destroy me and those like me who assume the responsibility, who furnish the ability, and who produce the materials and services you want. The cruel truth is that, even while you destroy us, we are the ones you really believe in and the only ones upon whom you can depend.

Let me try to explain this. Forget, if you can, party names like Democrat or Republican. We are not concerned here with parties. We are concerned with the basic ideologies and concepts upon which this world conflict hinges.

The issue is as old as recorded history. Simply stated it is nothing more than this. Who is to be responsible? Man? Or Government? In the language of today it is stated in a somewhat more complex manner, but it is basically the same problem which has always plagued man, how to live in an organized society without being crushed by the organization.

We can say, then, that today the issue facing the whole world is. The moral and ethical system of individualism (responsible man) versus the amoral and ethical system of socialism (government assumes responsibility). Individualism embraces the economic system of free enterprise. Socialism embraces the planned economy, which in Russia and China is almost totally planned, through almost complete control or ownership of private property, the means of production. In America, England, Western Europe and all the other countries of today's world, gradual or creeping socialism exists. In these



countries there are varying degrees of ownership and control of the means of production.

You protest to me that you are not socialists. I know that you honestly believe you are not. The word "socialist" is abhorrent to you. The hard fact remains that you are just exactly that—socialists. So was I until I began to examine myself in the hard and unbiased light of reason and logic and exact definition.

Your enigma is this: Each of you in your personal lives and beliefs are almost classical individuals. Both of you accept complete responsibility for your actions, and both of you demand that your personal lives and property be respected just as you respect the lives and property of others. Yet, both of you, by your deeds and actions and sanctions toward people other than yourselves, are almost classical socialists. You demand responsibility of yourselves, your friends and neighbors and all those with whom you associate individually. But when your concern is with people whom you don't know at all and of whom you think vaguely as "the masses" or "the people" or any term which makes a collective unit out of individuals (even your neighbors whom you do know) it is then that you apply an entirely different set of rules and sanctions which are the exact opposite of those rules and sanctions you apply to yourselves. It is this vast split in your thought patterns which allows you to agree with me up to a point and then impels you to abruptly or casually pull down the curtain and admit no further reasoning.

I know of no man, George, who more admirably fulfills what the individualist terms the epitome of success, the self-made man, than you do. I have tremendous admiration for what you were able to accomplish for yourself with only your ability, responsibility and incentive to account for it. I have the deepest and utmost respect for your integrity, self-discipline and the unassuming dignity which seems to characterize everything you do. You are, in all your personal traits, gestures, and accomplishments, everything that I would like to be. Yet, we must disagree, and I am truly sorry that it is so.

You, too, Martha, in a different way, have accomplished as much. Out of poverty,

and a multitude of adversities, you pulled yourself up by your very bootstraps with almost no help or guidance other than your own innate sense of responsibility and self-respect. You, too, are the living proof that individualism is the key to achievement of any kind. I, who shared this with you, have, and have always had, nothing but the most sincere respect for what you have done. Yet, blood ties, shared hardships, personal respect notwithstanding, we, too, come to the edge of parting. We, too, must disagree.

I have puzzled much over this. How is it that two people like you both are, who in yourselves are the living proof of everything I believe in, outside your own personal sphere not only sanction, but sincerely advocate the ideas and causes which over the long run must totally destroy or debase the very foundations upon which your own uniqueness as individuals is based?

I felt that if I could find the answer to this question, then I could begin to understand what has happened to our America, for I know that there are still in this country many millions of people who, just like you and Martha, have one set of standards for your personal lives and another diametrically opposing set for your extrapersonal existence. I know, too, that, oddly, most of you are totally unaware of these two sets of antagonistic standards, and that those who are aware, have by a process of rationalization and the substitution of faith for reason, compartmentalized and/or ignored the incompatibilities in such a way that they can live with them in reasonable comfort.

Some years ago, George, you gave me the clue through which I have finally solved, at least to my own satisfaction, this dilemma. You were discussing and defending social security. You told me the story of a man whom you had known for many years, a good honest man, hard working, loyal, undemanding, who for one reason or another had never been able to save anything for his old age. You felt that he, and the millions like him, deserved something better than a beggar's existence in their old age, and you wanted to help him. The story stuck with me. I knew that the answer to my question was in this story if I could only find it.

Not too long ago I was reading something written back in the late twenties or early thirties by that amiable and honest socialist, Norman Thomas. He said, in effect, the American people will never accept socialism as a system as long as it is called socialism. But they will buy it entirely if you disguise it and call it humanitarianism. I read this, I remembered your story, and suddenly I understood you and Martha, George, and most of the millions of others including myself.

I had been unable to discover it before because the fault lay not where I expected it, in your weaknesses, but stemmed entirely from your great strength. It arose from one of your finest virtues, and that is your very human compassion. I say this with humility and respect. I say this, I think, with understanding, because my own misguided love for humanity has garnered many a memoir encased in bitter wormwood.

Let me say with honest and respectful candor that it was your great capacity for compassion which betrayed you and which finally allowed you to be persuaded that it was right and proper to use organized force and coercion to make that group of people save, who for some reason either could not or would not save of their own volition. **Once that decision was made, once that bridge was crossed, then other decisions and other actions involving your interpretation of what was the good of social groups, and the use of legal force to dispense it, became easier and easier.** You did it for the most sincere and seemingly noblest of reasons—humanitarianism—but when you bypassed the individual and embraced legislation and force as a means of doing good for this group or that, you became, however unwittingly, a socialist.

When you, and men like you and me, decided that this fine old man of whom you spoke and others like him, should be forced to save his money, the decision we actually made was this: "Man is not responsible for his acts, therefore, we must find a way to protect him." By the addition of government intervention to this decision, the use of force, we said in effect, "All men are not responsible, therefore, government must assume responsibility for all men." This last statement is true because the law cannot,

by its nature, make a single exception, it cannot declare one man responsible and another irresponsible, else it is not a law. By that single decision, by that one erroneous assumption began the fateful process of destroying the basic ingredient in the American character which made him for a while one of the great people of the earth. That ingredient was responsibility "Root, hog, or die," he used to say. He knew it was up to him. As a group they were strong, unafraid, self-reliant, confident, and "beholden" to no one but themselves. "I'll take charity from no one, man or government," was a common expression when the handouts first began. That expression died quickly.

Even before this happened we had already laid the foundation by which government could assume this responsibility, when in 1913 we sanctioned the income tax and the federal reserve system. The graduated income tax provided the government with the means by which they could, by persuasion, vote themselves any amount of money taken from those who worked to give to those for whom, later on, we humanitarians were going to feel so sorry. The federal reserve system gave the government a total monopoly on money and credit.

With these two powers, not only could we eventually control the economy, we could also manipulate it.

In the 1930's, humanitarianism really began to bloom. That was when we decided it was proper to force people like your friend to save. We began by taking just a little property from every working man's pay check to make him save. We called it his social security.

The depression was on, unemployment had risen to an all time high of 20%. The fact that nobody starved and no one was actually starving was unimportant. We felt sorry for those people. So having already made the decision that man was not responsible, it was relatively easy to make the decision that we should take care of those people who weren't working, that we must relieve them of their responsibility. So we told the man who was working—"You have no right to all of your property when these people have no property, you have no right to all the products of your ability when we have

all these people who seem to have no ability, you have no right to save this money for your children when these people aren't saving, so we'll take part of what you earn, whether you like it or not, and we'll give it to all those poor folks who aren't working. It will just be a little bit and you won't miss it." That year it didn't cost much, as costs go. But 30 years later welfare alone costs us more than five billion dollars per year.

Have we really helped these people? Look at them well. Consider this specimen who is the end result of our pity! What can we say of this third generation of people to whom welfare has long since become a way of life? Observe carefully our handiwork whom we have spawned and are spawning by the millions, even in times of plenty!

They do not work and will not. Heads down, unmindful, they have neither pride nor self-respect. They are totally unreliable, not maliciously so, but like cattle who wander aimlessly. Foresight and the ability to reason have simply atrophied from long neglect. Talk to them, listen to them, work with them as I do and you realize with a kind of dull horror that they have lost all semblance of human beings except that they stand on two feet and talk—like parrots. "More. Give me more. I need more." are the only new thoughts they have learned.

This is what we do to those fine old people like your friend, George. This is our own special, 20th century, remodeled version of that man, these poor, miserable, degraded, shuffling, subhuman creatures. They stand today as a monumental caricature of homo sapiens, the harsh and horrible reality created by us out of our own misguided pity. They are also, if we continue our present course, the living prophecy of what a great percentage of the rest of us will become.

"Pity the farmer," we said. "Pity the working man." "Pity the low wage groups." "Pity the underdeveloped nations." "Pity the Negro." Pity! Pity! Pity!

"To help others you must sacrifice yourselves," we said. Then by that peculiar logic premised on that first erroneous assumption, we used force and ordered the sacrifice of all those who had ability. The responsible became the sacrificial victims. We drain ever more and more of their life-blood from

them; we carry it with outstretched hands to the irresponsible and, out of that same peculiar logic we say, "This is yours. We owe it to you. Take it and rise."

With the direct logic of irresponsibility they take it greedily in hands that have neither knowledge, nor ability, nor responsibility, nor incentive, nor the discipline of self-restraint, and they fling it riotously willy-nilly, to the four winds. But they do not rise. They sink further into helpless degradation. They come back snarling, "Give me more. It is my right. I want more."

We have done it all over the world. Every responsible person and every responsible nation on the face of the earth has been our sacrificial victim—from Belgium to the Congo, from France to North Africa, from America to China, to Korea, to Viet Nam, to Laos, to Cuba, Peru. There is now no place left we haven't done this. Did you ever hear of the Marxist doctrine, "From each according to his ability to each according to his need?" Here is your humanitarianism, George.

For thirty years we have pitied and for thirty years we have used force to take more and more from the man who still believes and still keeps hopefully trying to earn what he gets and get what he earns—thirty years ago we took approximately 10% of his earnings—today we take 35%.

It takes money to do all these humanitarian things. Money is property. Property is the means of production. Socialism is the ownership or control of the means of production. Humanitarianism, by force, becomes, by taxation, the means of controlling production. Humanitarianism, by force, therefore, is socialism. Communist Poland, George, where people like you and me are virtual slaves, owns or controls 59% of the means of production. Will you venture a prediction for us if we pity for another 30 years at our present rate?

While we have been pitying, a new cry develops. The various objects of our pity, from whom we have removed by decree, the sense of individual responsibility, the sense of respect for ownership of private property, and the sense of self-respect, now organize into groups. "We know our rights!" they cry. "More. Give us more!" For every demand

that is met, three more arise to take its place. "Think of our needs!" they cry. "That group has more than this group!" "It is not fair!" "We demand what is ours, by right and we want it now!" "Take from that group. It's their fault. Take from this group. They stole what was ours." They stage sit-ins and lie-ins, sit-downs and lie-downs, marches-out and marches-on. There are always more mobs, bigger mobs, jeering mobs, threatening mobs, violent mobs.

How do hate groups arise? Don't blame some ridiculous name you have coined like right-wing, or reactionary. We created them all. You and I, with pity backed by force. Can you take from one man, his property, and give it to another without creating hatred? Can you favor one group at the expense of another without making enemies? Why are you surprised that law and order break down? What can we logically expect, Martha, but more violence? I told you this was only the beginning of violence - not the end. Can't you see why?

Did you ever stop to think, Martha, what happens to men and women (which after all is all that society consists of, though we seem to think of society today as something above and beyond the sum of the individuals which comprise it) when you deny them their rights of individual responsibility and the right to sustain their own lives (i.e. to own property)? Have you ever stopped to ask what it is that makes people moral? What allows them to develop a moral code? Have you ever wondered how people develop a sense of what is right and what is wrong? You would agree that it is wrong to murder, wrong to steal, wrong to cheat, wrong to covet. Why? Morality, as we have practiced it from time immemorial, has been based on the mutual respect of each man for the property of any other man. To trespass the property lines of another man is immoral. Life, ideas, contracts are individual properties just as is land and its derivatives. To kill, to steal, to covet, are trespasses of the property of another. From man's sense of responsibility come the restraints by which he controls himself and respects the property lines of all others. Don't you see that when government trespasses his property by force and tells him it is not his right to own it, it destroys every means he has to be

moral or to judge what is right and wrong? Then by removing those forces (responsibility) by which he governs (restrains) himself, he is reduced to nothing more than a predatory animal who judges right and wrong only by what he thinks he needs and wants, and if it takes murder, or stealing or cheating to get what he wants, this is right to him. Have you wondered why morality is declining today? You did it. You and I by our sanctions.

You say that society today is too complex, that we must sanction all these laws and all this government. You contradict yourself. If it is too complex to be run by all men, then by the same logic it would certainly be even more unlikely that a few men could do better. You say the solution is to give the power to a few men (and nearly always these do not represent the best minds for running anything) and turn them loose with something which by your own admission is too complex for them to possibly understand. Don't you see that the complexity arises from men who do not and cannot understand all things trying to make laws and lay down rules and that each new law and new ruling dislocates something in the economy or in the lives of people which requires new laws and new rules in never-ending succession? Don't you see that this is what has happened to every civilization; that it kept making new laws and new rules until man's (the individual) responsibility and his incentives were so completely destroyed he could no longer produce, and the civilization then had to fall?

"Freedom for all mankind. Freedom for all the struggling masses of the world" is the cry of these humanitarians whom you sanction in our government and all the governments of today's world. Don't you see that these noble words which put hope in each man's soul and which delude him into following, are but empty words? Don't you see that the freedom the humanitarians are trying to achieve can only mean the freedom of some (i.e. those in government who use force) to do as they please with other men and the product of other men's labor? Don't you see that the freedom of which they speak so glowingly can only mean freedom for the few at the price of enslavement of the many?

What kind of people have we become— we who think only in clichés, who judge only by status and authority, who damn others by groups with the easy slander of hateful epithets? How did we get this way?

Once we were a proud people. Once upon a time we held our heads high and bowed to no one. We did not judge individuals by groups, but rather we judged each man for his actions regardless of the group with which we might think him to be associated. Now it is different. Now we aren't responsible. Thought is too difficult, reason too arduous, so we classify people by groups and then damn the groups. "It isn't our fault," you say. "It's the fault of someone else. It's that bunch of extremists over there, they did it." Or "those reactionaries over there, they did it. I didn't do it. It wasn't my fault. I'm not responsible."

Every time I have talked to you in the past two years, Martha, you have told me either directly or by inference that I am a reactionary, an extremist. You have never defined exactly what these terms mean to you. Using them as you do is simply your way of justifying your own position without really thinking about it. When I called you just after the President was murdered, the first thing you said to me was: "The right-wing extremists did it. They killed him." To be perfectly consistent, you would have to say that I killed him or, at least, that I was capable of having done so. I know you well enough to know that such a thought never entered your mind, but by your casual label, by your easy damning by group of everyone who differs with you, that is exactly what you say.

Yet, you say you are going to be lonely because of this gulf between us. What is it you want? Do you want the right to classify me with the murderers and then ask me to love you, all at the same time?

I ask again—what kind of people have we become?

We are lost here in America. For one shining, glorious moment of history, we had the key and the open door, and the way was there before us. Men threw off the yoke of centuries and thrust forward along that way with such hope and such brilliance that for a little while we were the light and the inspiration of the world.

Now, the key has been thrown carelessly aside. The door is closed, and we have lost the way. Men who hoped, now sadly put back over their shoulders the old hopeless yoke of the centuries and trudge their mindless way along a path that has no beginning and no end.

You say, "Why get upset? Don't worry about it. It isn't that important. Take a vacation and forget the whole thing. It can't happen here."

Surely, logical discussion based on intensive study, honest questions, and stated convictions from one whose sincerity and integrity you have never questioned, requires a more reasonable and considerate answer than: "Take a vacation, you must be sick." Yet, it is not your words which become the force which alienates us. It is your attitude, your unshakable complacency, upheld only by blind faith in an authority which has long since deserted you, which allows you to thus insult both intelligence and integrity without realizing you have done so and without meaning to do it. You drive me away because it never occurred to you, for one moment, that I might be right, it only occurs to you that I must be sick. This is the strangest and the saddest of our differences.

I am not sick at mind, my dear Martha, but I am profoundly sick at heart. Let me tell you why.

There is no sorrow greater than comes to one who sees the very foundations of the land he loved with his whole heart and mind crumble needlessly into ruin; there is no deadlier despair than that wrung from the bitter realization that for each of us the promise and the hope are gone, those magic beacons which suffused the land with the radiance of grandeur and of greatness; there is no grief more desolate than comes to one who is forced to watch with a terrible and helpless clarity of vision, the inexorable moral decay and degradation of a once proud people, the very bone and sinew of his being, who found the way and now have lost it.

This is your truth as well as mine. Must we then quarrel?

This is my answer and my plea.

I ask only that you try to understand.

Sincerely,

(Name Withheld)

The Freedom School is an educational institution for adults, offering short courses of instruction in the fields of economics, philosophy, ethics, history and political science. Special sessions each year are reserved for executives and those making managerial decisions in business and the professions. Eight two-week comprehensive courses are offered each summer from June through September. Special Workshop and library facilities are available for graduates.

Write for information.



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Freedom School, Box 165, Colorado Springs, Colo.

# THE FREEDOM SCHOOL



P. O. Box 165

Colorado Springs, Colorado

## THE FREEDOM SCHOOL, Inc.

A few miles north of the site for the new Air Academy, approximately half way between Colorado Springs and Denver and snuggled into the foothills of the Rampart Range in Colorado, is one of the most unique educational institutions ever established.

This is a school for young men and women 16 years of age or older—adults are also accepted as students—where the entire effort is aimed at teaching the libertarian philosophy.

### *Philosophy of Freedom*

This is the philosophy expressed by such men as Thomas Jefferson, Adam Smith, Thomas Paine, Herbert Spencer, Albert Jay Nock, and others, which contains the fundamental principles of human liberty written into the Constitution of the United States of America and establishing this nation as "the land of the free."

It is the libertarian philosophy which gave the early pioneers the spirit and the perseverance by means of which they conquered a wilderness. It is the philosophy of self-control and self-government, embodying belief in free enterprise and the rights and duties of individuals as they make their own way in the world.

Everything else about the school is unusual, too. First of all, it is highly selective. Classes are limited to fifteen students at a time.

### *Vacation While Learning*

Next, the school is conducted far more like a vacation spot than like an actual academic institution. The site of the school lies at approximately 7,000 feet, in a valley filled with virgin pine and aspen thru which a fresh mountain stream tumbles on its way to the plains below.

Housing for the students is found in a lodge or in smaller log cabins tastefully appointed but maintaining an air of rustic simplicity.

There are saddle horses and numerous mountain trails the students are encouraged to use. There are picnic spots and numerous sport activities available, including archery, badminton, horseshoes, etc.

The basic course of the school is a comprehensive, 72-hour session of study, discussion, testing and reading. No accreditation is given. The founders of the school feel that truth and high moral standards require none. The school is in no way connected with any other educational institution, state or private.

## *A "Socratic Forum"*

The course covers a two-week period, the amount of time usually allocated for a vacation.

The classrooms all have fireplaces, and the academic work is conducted in the nature of informal discussion groups in which the various aspects of freedom pertaining to economics, politics, history, science, literature, etc., are freely discussed and studies assigned.

An executive of one of the major oil companies on learning of the type of scholastic endeavor of The Freedom School said: "A Socratic forum in front of a roaring fire in the Colorado Rockies is mighty hard to beat."

## *That the Dream May Come True*

All of the above, we hope to be able to say in the very near future. However, at the present time the school we have described is in its formative stages.

True, we have the site, some 320 acres which lie west of State Highway 105 in and near Stone Canyon. And some of the buildings have already been constructed. A great deal of work must be done, however, before we can open the school to our first group of students. We are planning our first class for the spring of 1957. To be ready, a mountain of work lies before us.

A main dining room must be constructed; several of the existing cabins modernized and furnished;

a barn must be built; corrals put in; and numerous other smaller but essential projects must be brought to completion, and students selected. All of this work is now under way.

## *Two Things To Do*

There are two major requirements at the present time, and friends of the school are rallying to help solve those problems.

Since the school is entirely independent and not supported in any way by tax money, either directly or indirectly, it is essential that all funds needed to complete the construction and operate the school, come from private sources.

Students who register at the school will be charged \$75 a week. This money will pay for their room, board, books, recreation and instruction. It is actually less than the amount charged by many fine guest ranches in the same area. Students attending the school will receive the same kind of recreational opportunities they would have at a guest ranch, plus receiving a course in the libertarian philosophy which is available nowhere else in the United States—all for less money than it would cost them to spend a comparable amount of time on a vacation.

## *Self-Supporting*

The school has been organized on such a basis that the income from students will pay for the entire operation of the school. However, it will not pay for the original capital outlay which must be made in order to complete the construction of the necessary buildings.

To secure the money for this we are contacting a limited number of the best known and most outstanding patriotic Americans and asking them to help in any way that they can financially. That is why we have written to you. All contributions are, of course, tax exempt.

## *We Want Outstanding Students*

The second way in which assistance can be given to the school is for you to take a personal interest



in the curriculum and acquaint the National Board of Fellows with outstanding young men or women who in your opinion would be benefited by a course such as is offered by this school.

Some money is being made available in the form of scholarships for deserving students. Remember, the complete 72-hour course is presented in a two-week period for which the entire cost is \$150.00!

A condensation of the course has already been tested with seven different groups of students in Los Angeles, California; Miami, Florida; and Colorado Springs, Colorado. Students who have taken the preliminary course say:

"It has been time very well spent. I would recommend it to anyone."

"It is effective. We need something like this more often."

"I enjoyed the meetings. I feel that I can now talk and think about the subject of liberty better and would like to go into it further."

"It has been a privilege to have been a member of your first Freedom School class. My understanding of this, our precious heritage of freedom, has been increased until it has become a part of me."

The enclosed coupons are for your convenience in responding.

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# **To THE FREEDOM SCHOOL:**

I recommend the following for your consideration as students for the Freedom School:

(Mr., Mrs., or Miss)	(approximate age)
(address)	(year in school)
(city - state)	(occupation)
(Mr., Mrs., or Miss)	(approximate age)
(address)	(year in school)
(city - state)	(occupation)

(attach additional names if desired)

☐ I will contact the person(s) listed and tell them about the Freedom School.

☐ Please contact the person(s) listed and let them know I have recommended them as potential students for the Freedom School.

name

address

city - state

(see reverse side)

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# *The Freedom & School*

P.O. BOX 165  
*Colorado Springs*  
*Colorado*

THE FREEDOM SCHOOL takes pleasure in announcing that it is now accepting applications for enrollment in its first series of classes in 1957.

### *What Is The Freedom School?*

THE FREEDOM SCHOOL is a unique educational institution dedicated to the libertarian philosophy of individualism.

Its facilities have been provided by patriotic Americans "so that our heritage of individual liberty might endure and that the truth might be known concerning freedom and free enterprise."

It is a small school, attempting to fill a great need.

### *What Is the "Libertarian Philosophy of Individualism"?*

It is the idea that man is a free being, deriving his rights from a divine source. It is the concept enunciated by the founders of this American republic. It explains and endorses free enterprise. It analyzes and exposes collectivism in its various guises, including communism and socialism.

As a philosophy it explores man's nature and the nature of the world in which he lives. It shows the superiority of human energy when it is free, over human energy enchained by regulations and regimentation. It provides the sincere student with logical convictions, arrived at of his own volition, by means of which he can discover—and explain, if need be—his own position with respect to current issues.

### *Where Is The Freedom School?*

The campus is located in Colorado, approximately half way between Denver and Colorado Springs. The setting is in the foothills of the Rampart Range just four miles north of Palmer Lake.

### *Who Can Attend?*

Anyone sixteen years of age or over is eligible to apply. Prior scholastic achievement is not necessary. The directors of the school are interested in you if you are interested in preserving the United States of America and the American concept of individual liberty and personal freedom. The directors reserve the right to approve enrollment applications at their own discretion.

The course of instruction is not for sissies. Life as it really is, can be a rugged affair. What this country needs is a few more rugged individuals who know the score. **THE FREEDOM SCHOOL** isn't interested in coddling. Frankly, it wants to find leaders and potential leaders. The school is looking for Americans who haven't forgotten how to think.

### *What Makes The Freedom School Unique?*

So far as is known, this is the only school in America which gives a full semester of work in a given subject in a two-week period under conditions which are comparable to a two-week vacation at a fine dude ranch.

So far as is known, this is the only educational institution which is specializing in the subject of liberty and freedom exclusively, and which teaches the subject at a scholastic level attainable by any sincere person willing to devote his time and attention to it.

### *How Large Will Classes Be?*

Classes will be kept very small. It is the conviction of the directors of the school that it is better to give individual attention to students with a concentrated course of two weeks, than to make the classes large and cause students to remain for longer periods of time.

To begin with, classes may have no more than eight or ten students.

Efforts will be made to place each student in a group of similar age and inclination.

### *How Long Is the Course?*

The basic course is covered in a two-week period. Mornings are devoted to study, recreation and free time. Afternoons consist of lectures and discussions. Evenings will be utilized by discussions, moving pictures and examinations.

### *What Will the Course Cover?*

The student, under guidance, will analyze the meaning of freedom.

He will trace man's struggle for freedom thru history.

He will analyze the causes of war and depression.

He will study known types of government, with special emphasis on the motivation behind and the formation of the American constitutional republic.

He will probe the various economic systems, with special emphasis on the principles underlying the free market. In scanning the economic and political history of man he will find that the so-called "new" experiments in state-capitalism, socialism, communism, mixed-economy, etc., have been tried again and again in various forms over the centuries.

He will discover the unvarying results of these experiments.

He will learn to define pragmatism as it is used in various educational programs.

Without intrusion on the personal religious convictions of the student, the course will examine in the light of fixed principles, the moral aspects of free enterprise, social security, union membership, subsidies, progressive income taxes, foreign aid, etc.

### *What Materials Will the Instructors Use?*

The basic instruction will come from three volumes which the school will furnish. These are: "Mainspring," by Henry Grady Weaver; "Liberty—A Path To Its Recovery," by F. A. Harper; and "The Law," by Frederic Bastiat.

The course will also feature the "How We Live in America" motion picture series produced by the American Economic Foundation. This series presents the economic facts of life in an easy-to-digest manner, particularly worthy in helping to dispel the Marxian theories.

### *What Is the 1957 Schedule?*

Six identical two-week courses will be offered in 1957.

June 3—June 15
June 17—June 29
July 1—July 13
July 15—July 27
July 29—Aug. 10
Aug. 12—Aug. 24

In this connection **THE FREEDOM SCHOOL** is honored to announce the following distinguished discussion leaders. Sometime during each two-week period, an outstanding exponent of the libertarian philosophy will lead certain group discussions.

## Discussion Leaders —

### FRANK CHODOROV

Editor-author, Berkeley Heights, New Jersey  
*personal history:*

B.A., Columbia College, N.Y.  
School teacher, adman, salesman, manufacturer  
Editor, "Analysis"  
Assoc. Editor, "Human Events"  
Editor, "The Freeman"  
Member, National Board of Fellows, THE FREE-  
DOM SCHOOL, INC.  
*published works include:*  
"One Is a Crowd"  
"The Income Tax: Root of All Evil"

### FRED G. CLARK

Chairman, American Economic Foundation, New  
York, N.Y.

*personal history:*

LL.D. Morningside College, Iowa  
Pres., Fred G. Clark Co. (oil refining)  
Pres., Conewango Refining Co.  
Pres., Clark, Curtin & Norton, Inc. (insurance)  
Moderator, 300 weekly "Wake Up, America!" ra-  
dio debates and syndicated weekly newspaper fea-  
ture

Founder, chmn. of board, American Fact-finders  
Institute

*published works include:*

co-author "The New Crusade"  
"Magnificent Delusion"  
"How We Live"  
"Money"  
"How To Be Popular Though Conservative"  
"What Every Foreman Should Know"  
"How To Think About Economics"  
"Who Gets How Much for Doing What in  
America"

### JAMES L. DOENGES

Surgeon, Anderson, Indiana

*personal history:*

B.S. and M.D., Washington University School of  
Medicine, Missouri  
Chief surgeon, Firestone Plantation Co., Liberia,  
Africa

President, Madison County (Indiana) Medical  
Society, chairman, committee to oppose socialization  
of medicine

President, Association of American Physicians &  
Surgeons

Member, National Board of Fellows, THE FREE-  
DOM SCHOOL, INC.

Speaker on government control of medicine, legis-  
lation, health insurance, the socio-economic aspect  
of medical practice  
*published works include:*

Testimony before Senate Finance Committee op-  
posing extension of social security has been widely  
distributed.

### PERCY L. GREAVES, JR.

Economic advisor, Christian Freedom Founda-  
tion, New York, N. Y.

*personal history:*

B.S. in Bus., Syracuse University, N.Y.; grad.  
student economics, Columbia University  
Asst. advt. mgr., Gillette Safety Razor Co.  
Finan. editor, research economist, U.S. News  
Advt. mgr., European subsidiaries Pet & Carna-  
tion Milk Cos.

Asst. mgr. advt. and public relations research,  
Metropolitan Life Insurance Co.

Asst. to minority mems., Joint Congl. Com. Inves-  
tigation of Pearl Harbor Attack

Exec. dir., Foundation for Freedom, Inc.

Columnist, "Christian Economics"

*published works include:*

"Operation Immigration"  
"Permanent War for Permanent Peace"  
Chapter, "Is Further Intervention a Cure for  
Prior Intervention?" in Fesschrift "On Freedom and  
Free Enterprise"

### FLOYD ARTHUR HARPER

Economist, Foundation for Economic Education,  
Irvington-on-Hudson, New York

*personal history:*

B.S., Michigan State College; Ph.D., Cornell Uni-  
versity

Acting head of Dept. of Agricultural Economics,  
University of Puerto Rico

Professor of Marketing, Cornell University

*published works include:*

"Liberty: A Path To Its Recovery"

"Crisis of the Free Market"

"Morals and the Welfare State"

"Gaining the Free Market"

"Eating the Seed Corn"

Contributor to "Essays on Liberty," Vols. 1 and  
2, to various professional journals and reviews

## LEONARD E. READ

Pres. of Foundation for Economic Education,  
Irvington-on-Hudson, New York.

*personal history:*

Mgr., Western Div., U.S. Chamber of Commerce

Exec. vice pres., Nat'l. Industrial Conference Bd.

*published works include:*

"Students of Liberty"

"Outlook for Freedom"

"Combating Statism"

"Penalty of Surrender"

"Two Ways To Stop Strikes"

"On That Day Began Lies"

"Looking Out for Yourself"

## *What Do I Do If I Wish To Enroll?*

Make use of the enclosed enrollment form. Be sure to select your first and second choice of dates.

Await confirmation of your enrollment.

Enrollment agreements are made for the full two weeks' session. No reduction or refund is made where a student is withdrawn during the session, or is absent for part of the session, unless upon the certification of a physician.

The school reserves the right to ask the withdrawal of a student whose health, in the judgment of the school's medical adviser, is such as to endanger the student himself or the other students; or of a student who, in the judgment of the school administration, is not in sympathy with the standards, objectives and ideals of the school. A student who is asked to withdraw by the school will receive a pro-rata reduction in charges.

## *Are There Any Scholarships?*

Yes. Thru the generosity of friends of the school, two students in 1957 may obtain a complete scholarship covering all costs of the course, including meals and lodging.

The "Arthur M. Hyde Scholarship" and the "Mrs. Pearl Blauth Scholarship" will be awarded on a merit basis and not on the basis of "need."

If you are interested in competing for these scholarships, make use of the enrollment blank in that connection.

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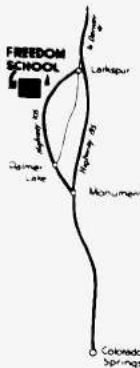
### *Can I Receive Accreditation for the Course?*

No. The school is not interested in issuing credits or diplomas. It is concerned with teaching the fundamentals of Americanism, free enterprise and human liberty based on sound spiritual and moral principles.

### *What About Transportation?*

Make your travel arrangements to come to Colorado Springs. It is serviced by leading airlines, bus and train companies.

You will be expected to be waiting at the Alamo Hotel in downtown Colorado Springs by 5 p.m. on the Sunday before your course begins. The school station wagon will pick you up from the lobby. You'll be returned to the lobby of the Alamo Hotel on the Saturday your course concludes.



If you plan to drive, inquire at the Alamo Hotel lobby in Colorado Springs for instructions on how to reach **THE FREEDOM SCHOOL**; or write for instructions in advance of your trip. Plan to arrive at the school before 6 p.m. on the Sunday preceding the opening date of your course.

On your drive to the school (about 25 miles) you'll glimpse the colorful rugged Colorado countryside, with Pikes Peak towering off to your left.

After registering, a delicious dinner with your fellow students will await you at the school with your first night's sleep in the pine-scented foothills of the Rocky Mountains.



## *How Is the School Supported?*

To begin with, a number of persons contributed the necessary money and skills so that the school buildings and the housing units could be built. Aside from this original outlay of capital, the school is supported as any other business is supported. Those who attend pay a fee. The fee covers all operating costs of the school.

## *What Is the Cost of the Course?*

Full price—including transportation from Colorado Springs to the school and return, all books, papers, testing, meals, lodging and recreation—comes to \$75.00 per week, or \$150 for the full course of instruction, 72 hours in all.

## *What Are the Accommodations?*

THE FREEDOM SCHOOL is placed in a remote setting of woodland beauty. The buildings are finished in natural logs to provide an atmosphere of early American simplicity. Each cabin will accommodate a maximum of four students, with separate closet for each and ample bathing facilities. Well-lighted desks are provided for study, and porches are there for relaxation and companionship.



When not in use as a classroom, a log cabin with fireplace and a library of selected volumes is available to students.

Meals will be served informally, in the western tradition of hearty and wholesome food.

## *What About Recreation?*

The 320-acre wooded site offers excellent hiking trails. Horses will be available for riding. A swimming pool is in the planning stage as of this printing but may be completed for 1957 students. In the meantime, however, there is a mountain lake a short car-ride away. 300 days of sunshine each year provide excellent lighting for camera fans.

Best of all will be the companionship of your fellow students as together you pursue the truth concerning man as a free being.

## *What Clothes Are Necessary?*

There will be no formal functions requiring "dressing up." Comfortable, western clothes are preferable. Students who like horseback riding are encouraged to bring at least one pair of jeans. Sturdy shoes which give support to ankles are necessary if you are interested in either riding or hiking. Bring a bathing suit if you want to go swimming.

Resort wear will be in keeping for recreational activities. For class wear, sport shirts and cotton dresses will be suitable, with slacks and sweaters coming in handy for cooler evenings.

Some of the discussion groups will be held around camp fires. Clothing should be warm and serviceable. The elevation of the school is at 7,000 feet in the foothills of the Rockies. Days are warm but evenings are cool.

It is suggested that expensive jewelry, etc., be left at home as there will be no occasion for its use.

The school cannot be responsible for valuables belonging to students.

Since the school is purposely situated to remove the student from ordinary distractions of modern American living, it is advisable to double-check your suitcase to be sure you have the essentials for your personal comfort for the two weeks at the school.

## *What About Sightseeing?*

It is heartily recommended—but on your own time.

You might wish to come to Colorado a little earlier, or on your way home you might take in some of the magnificent scenic beauty of the "top of the nation"—for Colorado is the highest of the 48 states—and Colorado Springs is the hub of many unique attractions.

## *What Should I Expect To Gain From The Freedom School?*

1. One of the most enlightening and inspiring experiences of your life . . . tapping the truth concerning man's pilgrimages on the road to freedom.

2. New and wonderful friends.

3. Rest and recreation combined with learning—an opportunity to "get away from it all" so that, in essence, you may learn to understand much, much more of it all.

Learning about liberty is fun. One of the most enjoyable and rewarding experiences of your life can be yours if you decide to enroll at THE FREEDOM SCHOOL.

ROBERT LEFEVRE, *President*